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# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Chronicle

**Home News.**—President Hoover, following up the organization of the Reconstruction Finance Corporation, invited the country to restore its hoarded savings, estimated at \$1,300,000,000, to the banks and commerce. To this end he called a White House Conference for February 13, at which leading citizens would discuss ways and means of restoring public confidence to the banks. Meanwhile, the Corporation began its operations, lending money at first to the railways. The National Credit Corporation began liquidating itself. Banks and corporations applying to it for loans were being referred to the Reconstruction Corporation for help.

On February 8, ex-Governor Alfred E. Smith made his long-expected announcement of his candidacy for the Presidency. He said: "If the Democratic National Convention, after careful consideration, should decide it wants me to lead, I will make the fight; but I will not make a pre-convention campaign to secure the support of delegates." This was understood to mean that he would allow his followers to work for delegates and it was quite generally understood that Governor Roosevelt would not, because of the announcement, be able to gather a two-thirds majority on the first ballot. Comment on the ac-

Anti-hoarding  
Campaign

Smith  
Stand

tion was confused, with the fear of renewed religious strife everywhere apparent.

**Australia.**—The new Premier, Joseph A. Lyons, announced on February 9 that the Commonwealth Government would pay, as soon as possible, the interest due on February 1 to all holders of bonds of the State of New South Wales. "The Commonwealth Government," he stated, "will use every available method to compel the New South Wales Government to pay the full amount." In March, 1931, the Premier of New South Wales, J. T. Lang, announced that the State was not prepared to pay the interest due on its debt. Thereupon, after vain attempts on the part of the then Federal Premier, J. H. Scullin, to force the State Government to honor its obligations, the Commonwealth made good the payments. This policy was continued by the new Premier. He stated, furthermore, that the default was a deliberate action of the State Government; after an investigation, he continued, the Commonwealth Government was satisfied that effective action could be taken to secure the necessary amount of re-payments from the State.

**Austria.**—The ratio of coverage of Austrian notes fell below the legal limit of twenty-four per cent to 23.1. Along with this announcement came the resignation of the President of the Austrian National Bank, Dr. Richard Reisch, who had held the office for ten years and who was formerly Minister of Finance. Much criticism had been leveled against him because of his manipulations in trying to save some private banks and misrepresentations of the conditions of the Creditanstalt before it collapsed. Herr Victor Kienboeck, a member of Parliament and close aide of Msgr. Ignaz Seipel, was appointed President of the Bank; and Adrianus Van Hengel, the noted Dutch financier who had been serving as representative of the foreign creditors on the Board of the Creditanstalt, was made general director of the Creditanstalt with full powers in its reorganization. It appeared that in these changes Austria was following directions from France and a committee in London representing British, American, and foreign creditors. Austria had been unable to maintain an export surplus, the latest reports showing a decrease of nineteen per cent in imports and a falling off of twenty-eight per cent in exports.

**Canada.**—Important in itself and also in regard to future developments in wireless transmission and com-

munication, and in aeronautics, was the decision of the Judicial Committee of the Privy Council in London on February 9. The decision of the highest tribunal of the British Empire settled a dispute of long standing in regard to Federal and Provincial jurisdiction. Two questions were first submitted to the Supreme Court of Canada: (1) Has the Parliament of Canada jurisdiction to regulate and control radio communication, etc.? (2) If not, in what particular or particulars or to what extent is the jurisdiction of Parliament limited? The Canadian Supreme Court answered the first question in the affirmative. The Attorney General of the Province of Quebec, with whom was associated the Attorney General of the Province of Ontario, appealed from the Supreme Court decision to the Privy Council. This latter body issued a decision dismissing the appeal. The basis for the decision was Section 91 of the British North America Act empowering the Federal Government to make laws, etc., on matters not exclusively Provincial.

**China.**—On February 9, the situation around Shanghai had developed into a full-fledged military operation on the part of Japanese army and navy forces to drive the Chinese away from the city. For twelve days, the Chinese had put up an astonishing resistance at Chapei and for five days a still more sturdy one at Fort Woosung, down the river. All attempts to dislodge the Chinese from these positions failed, with apparently enormous losses in life, and there was no prospect that further Japanese attempts short of landing a large army would be successful. Meanwhile, by the taking of Harbin, the Japanese had finally consolidated their position in Manchuria.

Before February 10, the Japanese began to show signs of alarm at the striking unanimity of world reprobation in their regard. On February 6, the Tokyo Government issued a long statement justifying its actions in Shanghai and reiterating its intention not to relinquish its hold on Manchuria. On February 7, unofficial feelers were sent out proposing that the five largest Chinese cities be demilitarized and handed over to the foreign Powers with a neutral zone twenty miles deep. This proposal was universally denounced as a disguised attempt to associate the foreign Powers with Japan's aim to dismember China. The Japanese defended their stand on the ground that only thus could the power of the war lords be broken and peace be restored to China, making possible commercial relations with it. The Shanghai operations, however, it was said, had killed Japan's commercial relations with the Chinese for a generation. Meanwhile, the purpose of the Shanghai operations, apart from regaining lost "face," became apparent; namely, by raising another issue to have a trading point when it comes a question among the Powers of asking Japan to leave Manchuria. Japan made it clear that it regards the Manchurian question as closed and it was announced that an independent republic or empire would be set up there, subservient to Japan. Great Britain continued to back

the United States, with France lukewarm and Russia deeply suspicious of all concerned.

**France.**—The statement made by the Bank of France during the week of February 4 showed that the gold reserve was the highest in the history of the bank. An increase of 936,000,000 francs was reported. The addition raised the reserve cover from 63.10 per cent to 63.39.

The official discount rate remained at  $2\frac{1}{2}$  per cent.—During the preliminaries to the debate on the budget, which is to be voted on before April 1, Deputy Lucien Lamoureux summoned the nation to an economy campaign. The treasury had a margin of only \$90,000,000, the Deputy claimed, and the favorable margin shown by the proposed budget (about \$560,000 of receipts over expenditures) had "as its principal object the saving of appearances." The budget was planned in the expectation that the Germans would continue reparations payments next summer.—The American Chamber of Commerce, protesting vigorously to Louis Rollin, Minister of Commerce, on the discriminations against American imports, called the recently imposed radio quota "a major catastrophe" and complained strongly of "the arbitrary import restrictions, which are creating a very serious feeling of insecurity in business circles, and particularly among the importers of American products in France." M. Rollin, in reply, promised to give full consideration to the protest.

**Germany.**—Adolf Hitler continued to be the most live issue in political circles. The fact that he had never been legally admitted to citizenship in Germany led to endless discussion. The ruse by which the Thuringian Government attempted to make him a citizen by appointing him a police commissioner in Thuringia was unearthed and given to the public. Charges of malfeasance were made against Hitler's intimate friend and adviser, Dr. Wilhelm Frick; but it was certain that the Government would not make an issue of the matter. Ernst Hanfstaengl, press agent for the National Socialists, strongly advocated the granting of citizenship to Herr Hitler by President von Hindenburg as an act of conciliation: in which case the Nazis would support the President's candidacy. He further declared that Hitler did not desire the Presidency but would be satisfied with a Cabinet post for the present; and that General Groener, Minister of Defense, would be acceptable as Chancellor. General Groener by a special decree lifted the ban against Nazis being admitted into the army for military service. A decision of the Supreme Court had already settled the matter in the case of workers in the navy yards.

Violent disturbances occurred among the students of Berlin University when over 1,000 followers of the National Socialists were driven from the buildings during a riot, while the mob shouted, "Out with the Jews." Seven of the leaders were sentenced to prison, two for eight months. The committee of Jews who pleaded with Gen-

Federal Jurisdiction on Wireless

Military Activities

International Aspect

Gold Reserve

Status of Adolf Hitler

Anti-Jew Riot



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eral Groener for protection according to the Constitution were satisfied with the assurance of the Government that the minority's rights would be sternly upheld.

**Great Britain.**—Passage of the tariff motion in the House of Commons was assured when general resolutions proposed by the Government were favored by a vote of 452 to 76. A few days previous, a vote of censure on the violation of the traditional unanimity required in the Cabinet was defeated, in a preliminary test, by a vote of 439 to 39. One of the first speakers in opposition to the tariff proposals was Sir Herbert Samuel, a member of the National Cabinet. He contended that the imposition of a ten-per-cent tariff on the value of all goods, except raw cotton, raw wool, meats, fish, and wheat, imported into Great Britain, would be ineffective as a means of balancing trade and was not needed for the balancing of the budget. He revealed that he and the two other Liberal members of the Cabinet, Sir Donald MacLean and Sir Archibald Sinclair, together with Viscount Snowden, had offered their resignations from the Cabinet. These they withdrew, however, when assured that they would have liberty to speak against the majority Cabinet decision and to vote against it in the Commons. His speech in opposition angered the Conservative majority. Voting against the tariff measures were the Laborites and the twenty-five Liberals who follow Sir Herbert. The other Liberals, Sir John Simon and Walter Runciman, though free-traders, stated that they regarded the tariff as necessary because of the "logic of events." Frankly it was admitted that the tariff measures were for the purposes of bargaining with foreign nations and for retaliation against nations with high protective duties. A Tariff Commission, to be erected, will have power to recommend the imposition of duties up to one hundred per cent on specified articles. The existing duties, such as the McKenna duty on automobiles, etc., will remain. The Dominions will be exempt from the tariff until after the Ottawa Conference, in June, and the Colonies will not be affected by it. In the House of Lords, Viscount Snowden delivered a speech in which he defended the Cabinet procedure in not demanding unanimity from its members, and attacked the tariff proposals of the Government.

**Ireland.**—At the close of the period for nominations for the general election on February 8, about 240 candidates were entered on the lists, in preparation for the polling on February 16. Two candidates from Dublin University, and one from the National University, Dr. Michael Hayes, the Speaker of the Dail, were unopposed. President Cosgrave was again running for Cork Borough and Eamon DeValera for County Clare. Michael Collins' sister, Mrs. Collins O'Driscoll, contesting Dublin City North, was said in news dispatches to be the only woman candidate. The election campaign was prosecuted vigorously during the final week before elections. The publication of results was delayed because of the length

of time required for the counting in the system of proportional-representation voting that was followed.

**Mexico.**—Archbishop Diaz announced on February 6 that, with the approval of the Holy See, he had decided to "tolerate" the oppressive law of the Government limiting the priests to one in 50,000 of population, thus allowing twenty-five churches to operate in the city. At the same time, he issued a long pastoral urging acceptance of the settlement and demanding obedience to the Holy See. Archbishop Diaz made it clear that the provisions were accepted in order that there might be at least some religious worship in the city. Later the *Osservatore Romano* denied reports that the settlement implied approval of the legislation by the Holy See, which it termed "iniquitous."—Archbishop Orozco, upon his arrival in Los Angeles, announced his belief that his deportation by the Government was a measure designed to save him from actual death at the hands of radical elements. He said there had been several plots against his life.

**Russia.**—Plans for the investment of 150,000,000,000 rubles (nominally \$75,000,000,000) in the second Five Year plan were outlined by Premier Molotov in an address to the All-Union party conference on February 3. The sum would be expended chiefly in heavy industries, and it was hoped to expand electrical production. Copper production, according to other party speakers, had fallen off; and metal was named as the "weakest point in the Soviet economy."—Nikolai Bukharin, who had been suspended the past two years for his "right-wing" leadership, was restored to taking part in the party conclaves.

**Vatican City.**—The Holy Father celebrated the tenth anniversary of his election to the Pontificate on February 6 by saying a special Mass in his private chapel and by receiving in audience a number of dignitaries who wished to tender congratulations. On February 8, addressing the preachers who had convened for instructions on their Lenten sermons, he spoke feelingly of the "multitude of all countries who are suffering terrible hardships in the present hard times," and urged the preachers to persuade their congregations to still greater relief effort and to more prayer "that the help of Divine Providence may come to the aid of human beings." The Pope complained, too, of man's forgetfulness of God in the present crisis. "We find ourselves," he said, "between two conferences which interest the whole world and from which the whole world expects much. But statesmen, political men, bankers, financiers, and men of peace, when they meet in conference, never raise their eyes to heaven, never lift their thoughts to God, never remember that the things of the world do not obey the hand only of man."—On February 5, the Congregation of the Holy Office issued a decree, approved by the Pope, requiring stricter guarantees from those applying for permission to contract mixed marriages, where regional laws,

**Tariff Measures Approved**

**Partial Settlement**

**Development Plans**

**Marriage Laws**

**Nominations for Election**

local authorities, or heretical ministers, hampered the fulfillment of the promises. Parties contracting mixed marriages must furnish proof that the faithful execution of their promises will not be prevented, even by virtue of civil laws to which one or the other may be subject. If the laws do prevent fulfillment, or it is foreseen that they will, the dispensation will be null and void, and the marriage resulting will be illegal or invalid, according as the marriage was between two baptized parties or between one baptized and one unbaptized. Inaccurate press-agency dispatches falsely represented this ruling as nullifying valid marriages years after when the conditions are not fulfilled. The penalty of non-fulfilment in the case of a valid marriage will be to refuse the Sacraments to the Catholic party.

**League of Nations.**—Considerable anxiety was felt at Geneva over the events at Memel, on the Baltic Sea. What looked like a coup d'état was executed there on

**Memel  
Event**

February 6, when the Lithuanian Governor of this autonomous territory arrested Herr Boettcher, the German president of the city's council, allegedly upon orders from Kovno, the capital of Lithuania. Memel's integrity had been guaranteed by the League, under a statute signed in July, 1924, by Great Britain, France, Italy, Japan, and Lithuania. Intense excitement over the event was reported from Berlin, which was increased by the cutting off from Berlin by the Lithuanian authorities of all telephone communications. Herr Boettcher had been in conflict with the Governor on charges of high treason, supposedly because of permits given to German citizens to cross the border in contravention of the law. It was understood that the German Government would wait for action by the Powers which signed the original agreement before taking formal action before the League of Nations. Germans are much in the majority in Memel. —The World Court delivered on February 4 an advisory opinion upholding Danzig in its refusal of special treatment for the Polish minority.

**Disarmament.**—A tactical victory, it was generally conceded, was won by France when, on February 5, André Tardieu, French Minister of War and head of the French delegation, laid before the World Disarmament Conference his country's proposals. "A preventative and punitive international force," armed with the means to punish aggressors and disturbers of international peace, was the essence of their recommendation. Civil aviation and bombing aircraft would be placed at the disposal of the League of Nations, after being internationalized. "Only those Powers which undertake to place them at the disposal of the League in the eventuality of application of Article XVI of the covenant and of common action by the League shall have the right to dispose of all such means of defense." The League of Nations should command an "international police force." Peace would not be attained by "empirical and technical means." A choice must be made "between a League of Nations pos-

sessing executive authority and a League of Nations paralyzed by the intransigencies of national sovereignty. France has made her choice. She suggests that the others should make theirs."

The nine-point proposition of the American delegation was made on February 9, by Ambassador Hugh S. Gibson in his opening speech. It dealt directly and concretely with the limitation of armament, and with limitations of the rules of warfare. Land armies would be limited

**American  
Proposals**

so they would be effective only as internal police forces and for self-defense against an aggressive external enemy. France and Italy would have to join the treaty. The nine points were, briefly stated: the draft convention of 1930 as a convenient basis for discussion; Washington and London naval agreements to be prolonged; proportionate reduction of naval tonnage as agreed upon at Washington and London; total abolition of submarines; protection of civilians against aerial bombing; total abolition of lethal gases and bacteriological warfare; armed forces to be suited for internal order and defense; peculiarly offensive arms, as tanks and heavy mobile guns, to be restricted; limitation of expenditure on material to be considered. The recommendations followed closely those of the draft convention of 1930. Speaking on February 9, Mr. Gibson urged we should "in a practical way reduce armaments to the level to which we are committed." The American views were generally welcomed in Great Britain.

The German Reich and the German people, stated Chancellor Bruening, on February 9, "demand, after their own disarmament, general disarmament," which should be "on a basis of equality and security for all peoples." The draft convention could not be accepted by the

**German  
Plan**

German delegation as a starting point; since it "does not correspond to the exigencies of the day." It is full of gaps and is silent on essential points. Only such measures as "strike at the core and essence of armaments" could effect security. He appealed with intense earnestness to the press to assist the work of disarmament. Dino Grandi, Italian Foreign Minister, in a radio address of February 6, uttered sentiments similar to those of Chancellor Bruening, and declared that Italy would "accept any minimum level that is accepted by other nations."

For some years people have been asking us: "What's happened to Myles Connolly?" Well, he is coming back next week to AMERICA with a characteristic piece, "A Certain Young Man."

How is salvation to come to Russia? Next week, in a veritable cry from the heart, Leonid Strakhovsky will tell something about the true heart of Russia and how we can help it. His paper is called "There Is Hope for Russia."

The novelist Douglas Newton, better known in England than here, will tell of a visit to Spain, and of how the home of the Jesuits strangely touched the heart of a moving-picture man.



# AMERICA

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## Juries

AT a recent meeting of the New York State Bar Association, Martin Conboy presented the results of his investigation of trial by jury in the United States. In view of a fairly general dissatisfaction with the judicial process which, as Judge Cardozo has said, is not without some justification, Mr. Conboy's findings are of interest to the layman.

A demand which seems to be growing is that the unanimous vote required for a verdict by trial juries, be abolished in favor of a ten-to-two, or even a majority vote. Many lawyers of repute favor the abolition of the jury system in civil cases, on the ground that the average juror all too often is totally unable to understand either the issues involved, or the principles of law on which they are to be decided.

This demand has been given legal effect in a number of jurisdictions. Thus, according to Mr. Conboy, in Indiana and in nine other States, a jury facing a disagreement may return a verdict by nine votes. In Minnesota, a jury may return a verdict by ten votes, if it has deliberated for twelve hours without reaching an agreement. Judges appear to look on the change with some doubt. In Wisconsin, Chief Justice Rosenberry thinks that the number of disagreements under the new system is about the same as under the old. An Ohio judge, presenting a report to a Western bar association, finds that the number of disagreements is fewer. Mr. Conboy's conclusion is that even on the assumption of the existence of imperfections and abuses, those who seek to apply a remedy should bear in mind the importance of trial by jury "in the scheme of government of State and nation." The worth of a change from the present custom should not be assumed, but must be fairly proved.

What strikes many laymen is the fact (or what they assume to be the fact) that the intellectual level of the average jury is not very high. It is all very well to ascribe much virtue to the populace in Fourth-of-July orations, but when a civil case can and often does involve questions in hydrostatics, economics, sociology, and juris-

prudence, on which even the erudite are divided, not much worth can be attributed to the opinions of a group of truck gardeners, ticket choppers, and peddlers. A case is cited which turned on the question whether or not an assemblage of electrical appliances could work as effectively and economically as a similar group for which the motive power was steam. Professors and experts argued with learning for both sides, while the jury slept. Eventually, the issue was decided out of court by compromise.

It has been said, perhaps with truth, that in some States nearly all the intelligent classes are barred from jury service by law. It is added, with an undoubted spice of malice, that any whom the law has overlooked can be barred by the lawyers on one side or the other. Whatever may be claimed for the theoretical importance of trial by jury, an actual jury must be rated by the probity and intelligence of the men who compose it. A man is not confirmed in grace by being sentenced to serve on a jury, nor does he receive by that fact the gifts of wisdom and knowledge. As for the intelligent layman himself, it must be admitted that he looks on jury service as a nuisance to be evaded by all means short of perjury, if that.

It seems to us Mr. Conboy's conclusions are justified. If abuses exist, let us try to reform the system. When reform is shown to be impossible, it will be time to think of some new device to take the place of the time-honored trial by twelve good men and true.

## Washington

ON a June day in the year 1775, that stout patriot, John Adams, gazed across the room in Carpenters Hall, Philadelphia, where the Continental Congress was sitting. His eyes were fixed upon a figure which not even a blue coat with red facings, red breeches, and a sash of pale purple, could rob of kingly dignity. The name of this gentleman, clad in the resplendent uniform of a colonel of a Virginia regiment, was George Washington.

Adams was a keen judge of men, and it was not the scarlet and blue which had caught his eye. He had held converse with this planter from Virginia who said little, and seemed more interested in new ways of growing tobacco than in the task which confronted the Congress. "His views are noble and disinterested," Adams confided to his diary and, doubtless to his associates. "He is clever and if anything too modest. He seems discreet and virtuous, no ranting swearing fellow, but sober steady and calm." Having reached this conclusion, Adams proposed him to the Congress as the only leader who because of skill, fortune, and excellent character, could unite the interests of the Colonies, then sadly discordant. "Mr. Washington, who happened to sit next the door, as soon as he heard me allude to him, from his usual modesty, darted into the library room." Withdrawn from that retreat, George Washington began a career which, in a brief quarter of a century, transformed an obscure Virginia planter into a world figure of immortal fame.

Surely the keen eye of Adams caught Washington in a characteristic pose sitting "next the door." There was

plenty of talk in Carpenters Hall, and some of it was worth listening to, but very little of it came from Washington. His sentiments, as he wrote his "dear Patsy," were well known; also his plans; and he saw no need to talk about them. If the Congress could assign him any work, he was ready, "sitting near the door," to go out and do it. Only first he would go into the library, to take counsel with his modesty. Of all great men who have turned the tide of human events, Washington is among the first who put deeds before words.

In other respects, too, was Adams a critic with a true and seeing eye. Washington's military career had been respectable, but no more. He himself had rejoiced that he was no longer a soldier, but a planter, yet he flaunted his scarlet and blue at Philadelphia because he was convinced that the issue must come to an appeal to arms. But Adams looked at this planter, transformed into a colonel, and rejoiced that he had found a man. Thereafter the pages of his diary are besprinkled with "character," "modesty," "sobriety," "firmness," "cool," "calm," "deliberate." John Adams rarely departed, in public or in private, from a mien which some called icy, but Washington stirred him to warmth. Richard Henry Lee, of Virginia, said that Washington was first in war, first in peace, and first in the hearts of his countrymen, but that was after the fame of Washington was secure. Lee was a chronicler of ascertained fact. The prophet was John Adams of Massachusetts.

Next Monday the country celebrates the two-hundredth anniversary of the birth of Washington. Why the country wishes to do this is a matter for speculation. Nowhere does Washington receive more lip service and less understanding than in the United States of 1932. There is hardly a principle for which he stood, or which he set forth in the Farewell Address, that is not outwardly honored, and in practice flouted. Instead of a union of sovereign States, we have a conglomeration of weak and crippled sovereignties, petty and impotent jurisdictions, ravaged by rapacious and incompetent administrators. Instead of a Federal Union, administering with serene dignity the duties entrusted to its sphere, we have a meddlesome and fumbling set of quarreling bureaucracies, burdened with burlesque dignity and bereft of wisdom. Throughout the whole political body, statecraft has been replaced by partisanship, the venom against which Washington warned us. (Nor have the people harkened to his solemn admonition that the form of Government, established under the Constitution, could not be maintained except by a moral and religious body of citizens.)

Perhaps the commemorations which begin next Monday, may stir in many young hearts an eager desire to revivify in this country the deeds and the spirit which enabled Washington to win freedom for his country by his sword, and by his unswerving constancy and wisdom a form of government, which, he prayed, would be a source of blessings to mankind to the end of time. God send it. For unless our young men and women dream dreams of an America, great in all the things that are truly right and just, the Government established by our fathers will mingle with the dust of Nineveh and Tyre.

### Freudianism in a Surrogate's Court

A MOST extraordinary will contest took place in New York recently, as related by the Managing Editor of the *Brooklyn Tablet* in its issue for February 6. George B. Duval died and left a part of his estate to Catholic charitable agencies. Some relatives sought to break the will on the ground that the testator was not of right mind. In the course of this attempt a psychiatrist was asked a long hypothetical question, to which he replied, among other things, that the dead man had suffered from an "Oedipus complex," by which he had a "fixation" on his mother and a corresponding aversion from his father and his brothers and sisters. When asked to prove this complex he replied that Mr. Duval had had an obsession for the Immaculate Conception. Questioned further, he announced that the Immaculate Conception meant that Christ was born of a Virgin, that Mr. Duval had imagined himself to be in the same case, and thus, naturally, would not leave anything to his relatives who were born in the ordinary way. He admitted that he had never known the testator during life.

An expert who did not know the difference between the conception of the Blessed Virgin and the birth of Christ, and who yet attempted to build a case on a non-existent fact, was naturally an incompetent witness, and quite properly the contest was thrown out. But the significance of the attempt goes far beyond the physiological ignorance of the psychiatrist. There is nothing new about our university naturalistic theorists attempting to identify religion with unconscious abnormalities, or about pseudo-scientists giving big names to our varying characteristics and making them sound to laymen like something new. But this is the first time, to our knowledge, that an attempt has been made in a law court to identify imagined sexual abnormalities with devotion to the Blessed Virgin, however familiar the thing may be in secular-college classrooms. It is bad enough to try to use unverified psychological speculations as actual evidence. The thing becomes monstrous when applied to legacies to religious institutions and unless bar associations and courts are on their guard we shall before long be subjected to a tyranny before which we shall be helpless.

### How to Raise a Billion

A POLITICIAN of prominence, whose party may nominate him for the presidency, was asked last week to name the chief issue in the next campaign. As he demurred, the newspaper reporter suggested that it might be the League of Nations. "No, I think not," replied the prospective candidate. "Prohibition, then?" "Most certainly not," was the answer.

If Prohibition is not an issue before the people, then there is no issue. After twelve years of experimentation, no one, wet or dry, is satisfied. There is good reason to believe that Prohibition has not checked excessive drinking, in general, and has actually stimulated it among the young. In terms of dollars, the cost of enforcement, farcical as it is, when it is not brutal and bloody, increases



every year. Furthermore, it annually diverts from the Government at least one billion dollars annually. Since the country is looking for ways and means of supplying for billion-dollar deficits, Prohibition becomes a most important economic issue.

Professor Edwin R. A. Seligman, of Columbia University, a recognized authority on taxation, has said that if Prohibition could be done away with, no new taxes would be needed, and we might even dispense with the income tax. A tax on distilled and fermented liquors would yield the Federal Government at least \$1,280,000,000, and returns from State licenses would yield an additional \$1,500,000,000. These figures were submitted after careful calculation at a meeting in New York of the Institute of Consulting Engineers. It is impossible to reject them as special pleading.

Prohibition, as this Review has continually urged, has now become a moral issue. But politicians are proverbially reluctant to deal with an issue of this type, possibly on the ground of unfamiliarity. But it should be within their power to deal with Prohibition as an economic issue. Unemployment was never worse. Taxes were never more oppressive. A vain attempt to enforce the Volstead Act emphasizes the depression which has settled over the entire country. If a beginning could be made by repealing the Act, thousands, perhaps millions, of men now out of work could secure employment. A billion dollars, most of which is at present captured by bootleggers, hi-jackers, and other criminals, would be gathered by the Federal Government, and an even larger amount by the State Governments. Huge expenditures authorized by Congress for enforcement, would lapse.

Prohibition not an issue? On the supposition that political parties are formed merely to encourage good government, there can hardly be a more pertinent and pressing issue. Only a man who thinks that parties are nothing but devices to put him in office by any and all means, can dismiss Prohibition as a question of no importance to the country.

#### Sheppard-Townerism Back Again

**W**HEN the Children's Bureau fell on evil days in 1931 it was predicted by cynical observers that it would come back again twice as strong. It has, and from a most unexpected quarter. The LaFollette-Costigan bill for Federal relief, authorizing the appropriation of \$375,000,000 to be allocated to the States, creates a Federal Emergency Relief Board composed of various Government officials, and puts the Chief of the Children's Bureau at its head. "The Chief of the Children's Bureau," says the bill, "shall be charged with the administration of this act, subject to the supervision of the Board. . . ." She "shall insure that the conditions under which funds are allocated to the States under this act are complied with." The States will get the money in proportion to their population, but not more than two-thirds of the sum that the States themselves appropriate for the same purpose. Thus the act contains all the worst features of the old fifty-fifty provisions of the Smith-Towner bill, the Sheppard-Towner bill, and the road-building schemes, gives

the Children's Bureau immensely increased powers, and digs in still further on the way to Federal encroachment on local self-government.

It is unnecessary to emphasize the objectionable features of the plan. Still more objectionable is the disguised fashion by which old paternalistic agencies would ride back to power. Senator LaFollette may be credited with all the good will in the world in seeking to relieve misery by taxing citizens, who may or may not be contributing to relief in their own home States. He may or may not be justified in resorting to the old expedient of taking money from the citizens of richer or more progressive States and giving it to the backward ones. But what justification can there possibly be to make this relief measure a clever means of restoring the Children's Bureau to its old place, and in doing so enormously increasing its power and prestige? Mr. LaFollette is supposed to be a good politician, but every politician knows that you must do one thing at a time. When you try to get two measures across in the same bill, and two very controversial measures at that, you run the grave risk of defeating both of them. The offense is aggravated when you use something like a relief measure to hide an ulterior purpose. But then he may be recalling the Eighteenth Amendment, which, if we remember rightly, passed Congress as a rider to an agricultural appropriation bill. Mr. LaFollette cautiously marks his measure "temporary," but nobody who knows Washington will think that once the emergency is over, if it ever is, the Board will relinquish its functions or not seek to transmute them into something more portentous.

#### What the Dollar Buys

**O**NE ray of light is cast into the gloom of our financial depression by a report released by the Bureau of Labor Statistics. An investigation based on studies in thirty-two representative cities, shows that living costs were cheaper in 1931 than they were in 1930, by nearly ten per cent. Even house rent, usually the last of fixed charges to fall, showed a decrease. But it still costs forty-six per cent more to live than in 1913. Rent has increased by thirty-six per cent, and the price of light and fuel by sixty-eight. Despite their sad complaints, certain utility groups have not done so badly in the last eighteen years.

Perhaps in time we may be able, by a little stretching here and there, to fit our cloth to the pattern. Today the market is a trifle less forbidding to those whose resources are small, and that means, of course, to about ninety per cent of us. To the other ten per cent, it was never more inviting. They have an opportunity to buy in a low market; an opportunity that all wait for, but few find.

The retrenchment which consists in refusing, when funds are at hand, to purchase what is necessary, is a poor way of saving money. Those who can spend ought to spend. All who can make improvements which even if not wholly necessary are desirable, should make them. We do not know whether that would "stimulate the market by presenting a bold face," as the President says, but it would probably give some idle man a job. And that is the best form of relief.

# The Chief of French Catholic Action

JOSEPH F. THORNING, S.J.

IN the early spring of 1916, the French armies on the Western Front were beginning to crumble before the German attack at Verdun. The officers forming the entourage of Joffre, the Commander-in-Chief, engrossed with plans for a gigantic offensive of their own, were not moved, much less disturbed. The Verdun offensive, they explained to their chief, was only a feint. The main blow would be launched on the opposite front. But on the night of February 24, reports became so alarming that General Castelnau, in the words of Captain Liddell Hart, "insisted that one of the aides-de-camp should knock on Joffre's bedroom door, regularly locked at ten o'clock to shut out all disturbers of his sleep." Wide-eyed the Commander-in-Chief listened to hurried warnings, and before the midnight interview was ended, he had given Castelnau authority to travel through the night to Verdun with "full powers" to deal with the situation. A reinforcement of two army corps was thrown into the breach, arriving in time to stiffen "a frail and cracking line." Further measures of defense were entrusted to Pétain, and Castelnau, the alert Chief of Staff, had once more done his part to save his country from her external enemies.

There is an unmistakable resemblance between Castelnau's action on this occasion and his singularly opportune defense of France from her internal enemies after the war. In 1924, the *Bloc National* disintegrated and power passed into the hands of the huge *Cartel de Gauche*. Herriot, the Prime Minister, was unblushing in his hostility to the Church and to Catholic institutions. No time was wasted in preliminary skirmishing. In the interests of "moral peace," he announced, the French Embassy to the Vatican was to be suppressed, the laws regarding religious congregations were to be "applied," and the legislative differences between Alsace Lorraine and the rest of France (guaranteeing Catholic rights in education) were to be obliterated. This program, it was well known, had been drawn up in the "caves" of the Grand Orient, and Herriot, in making the announcement to the French Chamber, was merely acting as the mouthpiece of continental Freemasonry. Couched in elegant phraseology the government formulas were intended to pronounce a valedictory over the *Union Sacrée*, which had served France so well in her hour of need. Another enemy had advanced on a second Verdun.

The emphatic "No!", uttered by the loyal citizens of Alsace and Lorraine, was the signal for Catholic resistance. It was strengthened by the celebrated letter of Père Doncoeur, whose words, *Nous ne partirons pas*, eloquently expressed the courage and patriotism of his brother priests and Religious. Was it merely a coincidence that "We will not go" seemed to echo the rallying cry at Verdun, "They shall not pass?" Here and there a meeting was held by the League for the Defence of Religious Rights. At this unexpected show of opposi-

tion the Masonic offensive halted discreetly, lost momentum, and hovered about, rather than assailed its object. It was a scene of doubt and confusion.

The Catholics, too, were wavering. As had happened so often in the past, differences of social outlook and divisions along political lines threatened to continue a source of fatal weakness. Many groups consulted apart, assuming the appearance and policy of factions. It seemed inevitable that the centers of Catholic action, powerful as they were in the aggregate, would once more cancel each other out. At this critical moment, when the enemy was mobilizing for a renewed offensive, a leader emerged whose name and character welded together the scattered forces of the Catholic reaction. It was the hero of Verdun, whose keen, strategic eyes surveyed the situation as unerringly as they had recognized the military importance of that semicircle of hills that guarded Fort Douaumont. A born leader of men, he neither courted nor shrank from responsibility. His first speech at Rodez in the prefecture of Rouergue rang throughout France. Responding to the popular approval, the Commission of Cardinals and Archbishops entrusted to M. le général Castelnau the task of realizing a nation-wide Catholic union.

As soon as General Castelnau was installed in the central office at Paris, support poured in from all sides. Encouragement, counsel, and help were furnished by the entire French episcopate. Diocesan committees were formed. In November, 1924, thirty-one such well-knit groups had been organized; by January, 1925, the number had increased to eighty-six, representing every diocese. Mass meetings were held in the large centers. Their success had been assured by careful preparation in the parish assemblies. Castelnau was everywhere that winter. Like a general hastening from point to point on the battlefield, he scattered encouragement, praise, advice, and exhortation. The Catholic ranks closed; columns formed; words of command were followed by uniform action. From January, 1925, to September, 1926, no less than 1,832,000 men participated in meetings of what was now the National Catholic Federation of France.

The Herriot government was stupefied. Reports from the various prefectures left no doubt as to the national character of the organization and the determined convictions of its adherents. The Socialists, Communists, atheists, and hierophants of the Grand Orient, accustomed to trample Catholic rights in the dust, found they had to reckon with a new Christian crusade, a virile Federation, which marched to the chant of the ancient and eternal *credo*. The anti-Catholic program was relinquished. The new national Catholic group had attained its first objective—the warding off of a dangerous offensive. The Herriot Government then signed its own death warrant by a reckless financial policy, which launched the French



franc on the dizzy whirlpool of inflation. Extravagant expenditure, continued budget deficits, and currency depreciation led to one Cabinet crisis after another until the agony was relieved by the Poincaré Government in 1926.

In the meantime the Catholics consolidated their forces and, with the blessing of the Holy Father, Pius XI, prepared a positive, constructive program of Catholic action. First and foremost, it was stated, that French Catholics could not accept a status of diminished or detruncated citizenship. If citizens had the right of association, why should this be denied to French citizens who happened to be Religious? If citizens had the right to choose a school for their children, the corollary was obvious that they should not on that account be penalized by double taxation. Maintenance of Catholic rights in education in the restored provinces was indicated as the only course compatible with solemn promises made to the inhabitants of Alsace and Lorraine. Catholics could not tolerate, in exchange for services rendered, the continued spoliation and persecution of the Church. Diocesan associations, legally established, were entitled to receive legacies, donations, subventions, and endowments proper to their foundation and social purpose. The reestablishment of the Embassy to the Vatican was taken for granted.

Most interesting were the provisions in the Catholic program for what was called a sound *politique familiale*. This aimed to promote the health, morals, and growth of the French family, urging a family wage, proper rest, recreation, social insurance, and means to allot the fundamental group of society a definite place in public life. These points bore fruit in subsequent social legislation.

In a country of ardent political passions it was emphasized that the National Catholic Federation had a distinctively spiritual object, that it was outside of and above all political parties, and that it sought above all the supernatural perfection of souls. At the same time the organization felt it was rendering a service to the temporal welfare of the state in restoring Christ in the family, the school, and society. In short, its ideal was Catholic Action according to the mind of Pius XI, and General Castelnau, working in the closest collaboration with the Bishops, priests, and people, was not ineptly styled the "Minister of Catholic Action."

The years, 1926-1928, therefore, were years of public education. The textbooks, we may say, were the great Encyclicals of Leo XIII, Pius X, Benedict XV, and Pius XI. Meetings, parochial and diocesan, were unceasing and national aims were coordinated in general assemblies which represented as a rule seventy-five to eighty of the eighty-six dioceses in France. A whole new press was created whose principal organs, the *Credo*, the *Point de direction*, and the *Correspondance Hebdomadaire* had a total circulation of four-and-a-half millions a year.

The fruits of this campaign of public education were shown in the elections of 1928. While carefully refraining from any partisan political activity, the Catholic committees in each district proposed a definite set of questions (respecting Catholic rights) to the candidates. Catholic support was promised only to those who accepted

these engagements. Many non-Catholic Deputies recognized the justice of the Catholic claims and agreed to support them in the Chamber. The result was that as many as 277 members were elected either by the Catholics or with Catholic cooperation. This figure represented forty-four per cent of the Chamber. For an initial effort this was not discouraging.

The chief lesson of the movement, however, was the importance of the ballot as an instrument of justice. It had long been the opinion in Catholic circles that there was no such thing as "good elections." The 277 Deputies, who would not have been elected without Catholic help, were a shock and a stimulus to electoral apathy. Here was hope for representative government. Politicians do yield to constant moral pressure. Even a radical or Masonic deputy, it was found, would not make sport of the convictions of a third or a fourth of his constituency, provided the latter were organized and active. After all, the good-natured politicians began to conclude that religious men and women should be free to live as they choose; the curés, however dull a lot in general, in particular districts (their own) were not as bad as in others; they gave excellent instruction to children, while the nuns certainly seemed to be skilful nurses and devoted helpers of the old, the feeble, and the poor. What a difference of outlook a few votes made! The Catholics repeated the lesson to themselves: "It is necessary to organize and exact promises, where fundamental human rights are at stake."

Needless to say, the new Chamber did not talk about "applying the laws about the religious congregations." In fact, it was proposed to revise the so-called "intangible laws." In April, 1929, the Deputies voted to legalize the return of nine missionary congregations. Aiming as it did to extend French political influence, this measure was a limited and narrowly nationalistic approach to the problem. The principle of religious freedom was not involved. For this reason the National Catholic Federation refused to undertake *une belle agitation* to pass the measure. The leaders were unwilling to compromise themselves for the future by acquiescing in the view that the foreign missionaries were agents of French culture rather than ambassadors of Christ. Consequently, the modified motion that received the approval of the Chamber was even less liberal and by no means satisfied legitimate Catholic aspirations. Nevertheless all the Religious Orders returned to France. Although still lacking formal legal sanction, they were established on the basis of a "statute of fact," guaranteed by the presence of the National Catholic Federation.

From 1928 to 1932, the work of the Federation has continued on the lines marked out by General Castelnau, the President, and his able committees. On February 8, 1928, they demanded an inquiry on social insurance and supported the ensuing legislation through the Chamber. In the municipal elections of 1929, Catholics were returned in larger numbers to the town councils. The importance of what we Americans would call "precinct organization" came to be better understood. All energies were and are being directed to securing a better repre-

sensation of Catholic rights in the Chamber of Deputies to be elected in the spring of 1932. In short, Catholic Action in France, far from remaining the privilege of a small élite, has assumed the proportions of a mass movement of militant Christians.

Each year the Federation makes a solemn pilgrimage to the Basilica of the Sacred Heart at Montmartre, where General Castelnau renews the consecration of the movement to the Sacred Heart of Jesus. In that same Basilica a few weeks ago, this devoted soldier of Christ received

on his eightieth birthday the Grand Cross of the Order of St. Gregory the Great. The honor was conferred by Cardinal Verdier, Archbishop of Paris, in the name of His Holiness Pius XI. Truly the work of *Monsieur le général* has been blessed by God and men. It may confidently be assumed that the blessing will be a pledge and a promise of greater achievements for God and country.

(NOTE: These facts were gathered in a personal interview with General Castelnau at the headquarters of the National Catholic Federation in Paris.)

## Honor to George Washington

VICTOR GREEN, O.M.CAP.

**F**EBRUARY 22 marks the two-hundredth anniversary of the birth of George Washington, and a grateful nation has been making elaborate preparations to commemorate the event in an appropriate way. The bicentennial celebration will begin officially on February 22 and extended through Thanksgiving Day, November 24; and every community, institution, society, and individual American at home and abroad is called upon to take part in the festivities of this great anniversary. The Federal Government is spending great sums in the preparation and free distribution of speech-material, study-courses, plays, pageants, music, pictures, and literature of all kinds. All of Washington's writings are being issued by the Government in a special bicentennial edition, and among other things, a series of pamphlets on the life of Washington compiled from authentic sources under the general direction of the American historian, Dr. Albert Bushnell Hart, will be offered to the public. This series of sixteen pamphlets, topically treating Washington's whole career, is issued under the title "Honor to George Washington."

Honor to George Washington, gratitude, praise and renewed publicity for his life and deeds is the keynote of the Government program. But this is a critical age, an age which delights in "debunking" the heroes and institutions of the past. And our idolized First American has come in for his share of critical analysis. Let us give the critical historian his due, and sacrifice sweet, fantastic legend on the altar of truth.

Let us have as the Father of Our Country a human being with faults, whims, and limitations. Washington is none the less great because critics seem to have exploded Parson Weems' famous cherry-tree story and its attendant moral. Maybe General Washington did curse "like an angel" when Lee traitorously disobeyed orders at Monmouth, but the circumstances were such that we might at least forgive him. Even when military experts frown upon the General's much-lauded strategy, and rabid democrats howl down his "courtly" conduct as President, and scandal mongers "wisecrack" about his love affairs, Washington still remains great, head and shoulders above most of his contemporaries and bodily above the pigmies who jealously hew at the solid pedestal on which he stands.

Washington was great in spite of human failings, and did great things even if he was not the wizard and demigod that some enthusiasts would make him. And after all, as Emerson wrote, "we cannot find the smallest part of the personal weight of Washington in the narrative of his exploits." It is not so much what he did as what he was and stood for which has enshrined his memory in the hearts of his fellow-countrymen. There was something about this serious-faced, big-souled giant, an indefinable fire from his inmost being, which kindled the admiration and homage of all favored to come under its influence and will continue to glow as long as there is a soul still alive to the principles for which he lived and fought. And the need in America today is of neither critics nor snobs, iconoclasts nor hero worshippers. The celebration of Washington's bicentenary will have been well worthwhile if it recalls self-satisfied America to a reconsideration of the ideals embodied by our first great leader and the influences which were responsible for his noble character.

In the first place it might be well to remember that George Washington was not a product of that schooling system which has become an American shibboleth—the so-called public school. Like that other really great American, Abraham Lincoln, Washington was privately taught and home educated. And, though the queerness of his aged mother must have caused embarrassment in later life, he still loved and respected her and wrote in reply to the sympathy offered him by Congress at her death: "I attribute all my success in life to the moral, intellectual, and physical education which I received from my mother." Here was the true *Alma Mater* to whom he felt indebted, and our advocates of federalized education should weigh well the consequences of a step which tends to remove our schools still further from local and private control and the home influence which alone can supply the all-important moral and religious phase of a child's training.

Washington had character. And in the building of that character religion played a chief rôle, which rôle is not sufficiently recognized in America's school system today. A consideration of his correspondence, diaries, and public utterances leaves no doubt as to the predominant influence of religion on his views and conduct throughout



life. For instance, when events of the Revolution took a favorable turn in 1778, he wrote: "The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not the gratitude to acknowledge his obligations." And in 1794, when the sturdy old soldier and statesman was in his declining years, he wrote to a friend: "At disappointments and losses, which are the effects of providential acts, I never repine, because I am sure the All-wise Disposer of events knows better than we do, what is best for us, or what we deserve."

Furthermore, events gave ample proof of the conscientiousness with which Washington took the solemn oath to "faithfully execute the office of President of the United States" and to "preserve, protect, and defend the Constitution" in spite of the trying struggle it should entail. Self-denial and courage, mingled with humility and trust in Providence, are echoed in the words he wrote to his old comrade-in-arms, General Knox, when about to assume the office of First President:

My movements to the chair of government will be accompanied by feelings not unlike those of a culprit who is going to the place of execution; so unwilling am I, in the evening of a life nearly consumed in public cares, to quit a peaceful abode for an ocean of difficulties, without that competency of political skill, abilities, and inclination, which are necessary to manage the helm. I am sensible I am embarking the voice of the people, and a good name of my own, on this voyage; but what returns will be made for them, Heaven alone can foretell. Integrity and firmness are all that I can promise. These, be the voyage long or short, shall never forsake me, although I be deserted by all men.

This simple, humble promise of "integrity and firmness" would look hopelessly inadequate as a modern political platform, but it actually meant something. And the conscientious performance of duty at the risk of being "deserted by all men" sounds strangely naive in this day of bosses, lobbyism, and partisan politics.

But of all the utterances of Washington none strikes one as so inspired and inspirational, so prophetic and applicable to America's greatest problems today as the following which I shall quote at length from his "Farewell Address":

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Let our educators, religious leaders, statesmen, jurists, and parents, ponder well these words when they seek a solution to the acute problems of crime, youthful delinquency, and disregard for authority, the corruption of our

juries, judges, and officials of the law. Our religionless homes and schools can train intelligent criminals, but not a nation of responsible citizens.

Washington's anniversary recalls other principles and qualities which merit the attention of present-day leaders and people alike. He was no trained politician, but he never betrayed the confidence of his people for private gain or partisan advantage. He was no orator or clever speaker, but his actions spoke louder than words. He received no pay for his services in the Revolution, yet he gave the best he had without the compensation of bribes and "rake-offs." He was a sincere religionist, but he rose above the narrowness of his contemporaries and their bigoted fear and hatred of "popery." He loved and practised temperance, and yet he drank liquors and wines and dispensed them freely to others. He was rich and noble and dignified, and yet he knew how to feel with his people and share the dangers and hardships of his soldiers. His hatred of tyranny and absolutism made him spurn the offer of a kingly crown, yet he braved criticism and abuse and ruled with the firmness of conviction in those trying days of the new-born Republic when mob-rule and Jacobinism threatened its dearly bought peace and liberties.

True greatness is often more manifest in defeat than in victory. Washington's mettle showed to greater advantage at Valley Forge, sharing the privations of a ragged, half-starved remnant of an army with ungrateful and jealous fellow-officers clamoring for his removal, than it did when he complacently viewed the defeated British regulars march past him at the evacuation of Yorktown. He showed more courage and heroism when, as President, he braved the reproaches of the Republicans and the French taunt of ingratitude in order to keep our young nation out of the entanglements of the French Revolution, than he did when he gallantly crossed the icy Delaware and won the victory at Trenton. He also won the no less renowned victories of peace.

And this brings us to a final warning by our First President which deserves attention as the seventy-second Congress deliberates the conditions of our entrance into the World Court. On the eve of his retirement to private life he gave in his "Farewell Address" this parting advice to the Country he had served so faithfully:

Europe, he said, has a set of primary interests which to us have none, or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves, by artificial ties, in the ordinary vicissitudes of her politics, or the ordinary combinations and collisions of her friendships or enmities. . . .

Why forego the advantages of so peculiar a situation? Why quit our own to stand on foreign ground? Why, by interweaving our destiny with any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

Admittedly, much water has passed underneath the bridge since these words were penned. Conditions have changed; there exists a closer commercial and social bond between the nations. But who will doubt the part played by the tempered wisdom of Washington's counsel in

moulding the policies and character of our nation and bringing it to its present state of greatness? And our gradual departure from this counsel has been viewed with doubt and apprehension by many wise and true lovers of America and sincere believers in the part she is to play in the uplift of humanity and the destiny of nations. But if our leaders will be prompted by the same high aims

and supported by the same unflinching courage our First President possessed, and if they will seek and rely upon the guidance of the Providence in which he trusted, we know their decision will be right. And, if our people can be taught to be a God-fearing, rather than a law-fearing, people, Washington's ideals will not die and America will ever be great among the nations.

## The Church in South America

### III. The Faith and the Future

E. FRANCIS McDEVITT

"SOUTH AMERICA cannot be held back." His Excellency was most emphatic and sincere as he addressed himself partly to me and partly to a world without that could not hear him. The tingling note of hope and confidence in his voice was direct and penetrating enough to appear prophetic and I had the strange feeling that the Ambassador was expressing not only a personal belief but asserting an unquestionable fact.

His country had just suffered the rigors of revolution and was quivering yet from the shocks and anxiety of the aftermath. Certainly, the condition of affairs in his own land was far from promising. Nevertheless, he rose in spirit above the debacle in his native country and, in his quiet study in Washington, looked into the future of the continent below seemingly with the eyes of a clairvoyant. He offered no explanation, no arguments, no qualifications. "South America cannot be held back." That sentence formed the theme of my thoughts for many days afterwards, and my own observations and investigations left me with as deep a conviction as that of His Excellency that a glowing future for South America was assured.

The envoy, of course, being Ambassador Extraordinary to the United States, was thinking very much in terms of economics. He was thinking, I know, although he was an aristocrat of the first class, of progress in trade that only a depression such as has overwhelmed the whole world at the present time could arrest. I was certain that his mind was dwelling quietly on the untapped natural resources lying in the tropical and temperate soil of South America, fondly picturing the development of great industries in all the republics, once internal conditions were stabilized and the governments thus enabled to lay and expand the foundations for the erection of their own commercial institutions.

He may have been thinking, too, of the clear limning of the republics' national characters, the definition of stronger and more outstanding national individualities, the establishment of self-created cultures and the schooling of a self-reliant, stolid, proud polity. Knowing His Excellency as I did, I have no doubt that vivid pictures such as these suffused his thoughts and comprised the basis for that single asseveration: "South America cannot be held back."

I yearned to suggest a thought that lay uppermost in

my own mind as His Excellency sat and smoked, but my time was almost up and I left him with one dominant query still unasked: what of the Faith? Will that, too, advance as the South American countries slip into the family of the world's nations and play important roles in the future of the world? Will it be impossible, too, to hold back the Faith of South America?

I realize that, to many North American Catholics, such a question might seem inane, convinced as they are, assuming as they do, that Catholicism has reached an extraordinarily high peak of development in South America and that it has already realized its potentialities far in advance of the development of the continent economically, culturally, educationally. The ultimate in Catholic prosperity is taken for granted by the rank and file of North Americans as having been attained in South America and they regard South America as solidly Catholic as Europe ever was, even in the age of Faith and of a united Christendom. The North American Catholic has come to accept the conquest of South America as complete and has turned his interest in the preaching of the Gospel to the dark interior of Africa and the riven areas of the Far East.

Now like a great deal of other North American assumptions there is a semblance of truth in that viewpoint. But only a semblance. In point of spiritual intensity, loyalty, and unity, the Catholic peoples of South America manifest a type of Catholicism that does rival the Faith of medieval Europe and of staunch Ireland today. Catholicism is the supreme Faith and the ruling norm of South American moral conduct. But there the truth ends and illusion begins. For the Gospel has by no means been preached to every creature on the continent and South America ranks high in importance among the present leading mission areas of the world.

It is too easily forgotten that South America is very young. Too little heed is paid by the average North American to the fact that the vast areas of South America have been but barely approached by the white man, and certainly have never been laid open to colonization and development. Many of those areas are still the habitats of aboriginal legions living the primitive life that Columbus and the early discoverers found when they reached the shores of the New World. There are regions in Brazil and northern South America that have never yet



been seen by the eye of the white man; other vast regions as yet unmapped; and more expansive sections as yet disregarded by the colonizer and promoter. There are head hunters in parts of Brazil and other fierce tribes of Indians in Venezuela known to exist but so far unseen by South Americans or others. But a few months ago Dr. Dickey found the source of the muddy Amazon after three futile attempts, and what other exploiters are finding in South America is furnishing luscious pabulum for a North American public glutted with the tales of adventurers and pioneers and with the sensational events of daily occurrence in their own country.

The fact that South America is second in the number of mission jurisdictions dependent upon the Propaganda Fide in Rome of any of the apostolic areas of the world should sweep aside any assumptions that the expansion work of the Church in South America is a thing of the past. Only the India and Burma field surpasses South America in the number of official mission divisions, the former having forty-four and South America thirty-three.

Only a few statistics need be cited in order to prove that the Church in South America cannot yet lay down her missionary tools. In eight of the ten mission areas of the Propaganda in Colombia Catholics number a little more than half of the total population, or some 250,195 of an aggregate population estimated roughly at 430,000. In two of Bolivia's three mission areas, including that of the famous Chaco, there is a majority of Catholics, but some 12,000 remain outside of the Fold and are practising their ancient pagan cults as they did when the *conquistadores* first visited this side of the world. Some 5,000 natives remain to be converted in the two areas of Brazil, while legions have yet to know the light of the Catholic Faith in the Guianas, Catholics comprising only about one quarter of the three mission areas in those coastal sectors.

Missionary work in South America has two phases, however, that expand the field of the missionary far beyond the mere enumeration of those who have as yet been unconverted. One task is, of course, the conversion of the pagan Indians, the other is the revival and stimulation of the Faith of many natives who have been approached by the missionary padres, but who, as a result of the difficulties experienced by the missionaries from time to time, have been neglected in the matter of religious guidance and ministrations.

I have classified the populations in certain mission areas according only to their patent and more general religious preferences. But even among that group of natives there is a need of fanning again a glowing Faith that was left only smouldering by the numerous expulsions of Religious Orders from the continent of South America. Strictly speaking, a general reconversion has been necessary in many of the mission areas where the endeavors of early missionaries were rendered abortive by constant recalls—and oppression by Spanish Kings fearful of the missionary's far-famed influence among the peoples of the New World. Following these expulsions the natives would lapse into a state of semi-savagery and revive their

pagan practices, intermingling them with a few of the beliefs of Catholicism instilled into them by the padres who went with the *conquistadores*.

No better example of such a miserable quasi-savagery and paganism could be found than in the Chaco, particularly in the western areas, where the Jesuits had once established flourishing and devout communities. Spanish kings, inveigled into the belief that the missionaries of the Chaco were storing up for themselves a power over the natives that might at some future date be used against the Mother Country, suddenly and ruthlessly ordered the withdrawal of the padres at the apex of their apostolic success. And thus the natives, left alone and unsupported, settled back into the primitiveness of their pristine life and decayed morally, socially, intellectually, and physically. In many places, such as the western jungles of the Chaco, the work of the missionaries in elevating, educating, and spiritualizing the native has been neither resumed nor replaced.

Another great obstacle to the task of firmly inculcating the Faith in the hearts of the natives has been the utter lack of secular education, a circumstance that requires the constant presence of the missionary if religious conversions are to take firm root. Until a short time ago, most of the Latin American Governments have been so preoccupied with educating themselves in the science of self-government that they have been unable to devote much time or attention to the training of the native in the mere rudiments of knowledge. What education most of the Indians have received has been imparted to them in the missionary schools.

Actually, however, the problem has been more than one involving the mere inattention of governments to the education of the aborigine. For standing in the way of properly civilizing the great Indian populations of South America has been the lack of individuals possessing the spirit, understanding, will to sacrifice, and love for the lower stratas of human society who alone are fitted to lead the Indian to at least the threshold of civilization. How well this is realized by the governments of South America can be attested by the fact that in many of the republics the missionary priests have been delegated magisterial power over the natives for the purpose of governing the Indians in a quasi-official manner. This plan was put into effect in Bolivia in 1930 and in Colombia last summer. The decision of the governments thus to place the civil as well as the religious destiny of the Indians in the hands of the Catholic missionaries indicates plainly that the Jesuit Reductions in Paraguay have neither been forgotten nor their value underestimated by the South American civil authorities. Today there is every indication that, under such missionary administration, the modern Indian will flourish within a generation or two as he did in the regions of the La Plata, centuries ago.

A considerable amount of the success of expansion in the South American colonial period was due to the fact that the influence of the padres rendered peaceful the hearts of the Indians and their spirits friendly to, and tolerant of, the invasion. Now it appears as if the mis-

sionary, if he is assured a reasonable immunity from interference, must again overcome the Indian problem—this time to develop a strong, indigenous stock that will give to South America the individuality which so many patriotic South Americans have long been seeking. In this sense, the work of the Church promises to be of national, as well as of religious, importance. In the meanwhile Catholic Action will array the better classes of the Faithful in the great urban centers against the modern perils that threaten all religion and morality. And thus

will be cemented for the future the spiritual tradition of a continent the only natural Faith of which has been Catholicism.

I think that South American Catholics can look into the eyes of the world with that same light of hope and confidence that I noted in the face of the Ambassador. They, too, I think, can be as confident that the Church in South America will not be impeded as was His Excellency that the Sister Republic would, like juggernauts, ride over all difficulties, all disabilities, as time rolls by.

## Disarmament Without Dogma?

JOHN LAFARGE, S.J.

ADDRESSING the Lenten preachers of the city of Rome, at their annual gathering on February 8, Pope Pius XI observed: "We find ourselves between two conferences which interest the whole world and from which the whole world expects much." These conferences are the international conference on reparations, at Lausanne, and the world conference on disarmament, in session at Geneva.

When the conference on the reduction of armaments opened on February 2, there were present the representatives of some sixty nations. The 232 people who heard the opening address by Arthur Henderson, the Chairman of the conference, represented, said Mr. Henderson, 1,700,000,000 members of the human race. This conference is not a new idea, the result of recent incidents. It is the event implied in Article VIII of the Covenant of the League of Nations, adopted thirteen years previously at Versailles, which provided that "the Members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations," and provided also that plans for this end should be formulated by the respective Governments and information exchanged.

Step by step, as Mr. Henderson noted, commissions and activities have led up to the world conference: the preparatory disarmament commission of the League accumulated data for years until it issued into the draft convention of 1930; while the establishment of the World Court, the Geneva Protocol of 1929, the epoch-making treaty of Locarno in 1925, the Kellogg pact of Paris, helped to prepare the way, and the naval conferences of Washington in 1921 and of London in 1929 delved into the complex questions of naval reduction.

No sane person can doubt the need of such a conference. The staggering cost of armaments, some \$4,000,000,000 a year, mocks at a world prostrate with financial anxiety. Armaments breed war. Said Pope Leo XIII: "The menacing increase of armies tends even more to excite than to suppress rivalry and suspicion." "The unbridled race for armaments," says Pius XI ("Nova Impendet," October 2, 1931), "is on the one hand the effect of the rivalry among nations and on the other the cause of the withdrawal of enormous sums from the pub-

lic wealth and hence not the smallest of contributors to the current extraordinary crisis."

There is no reason to doubt that the Governments represented at the conference are anxious in some way or another to reduce armaments, so as at least to reduce budgets. The delegates themselves show good will. But the question that interest us all, is how far will this good will go? How far can the various Governments situated as they are, make mutual concessions in the matter of reductions?

In spite of all the ex-professo preparation, mentioned above, the disturbing feature of the present conference is the total lack of political preparation. The conference, wrote Frank H. Simonds pessimistically in the *New York Evening Post*, "is recognized in Europe as a renewal of the struggle between nations seeking preparation or revision of the peace treaties. . . . All semblance of common action is lacking, and the familiar irreconcilable purposes are unmodified after thirteen years of post-war conflict." And he continued:

From the gallery spectators saw the reproduction of the European chaos, sensed the impending struggle over political issues between France and Germany, Germany and Poland, Hungary and Czechoslovakia, Italy and France, uppermost in all minds. Germany is seeking to abolish the consequences of her defeat, Italy is striving to acquire prestige and position at the expense of France, France and her allies are resolved to retain their present dominating position.

"Europe," says Mr. Simonds, "is not only incapable of a united front in Asia, but of the slightest effective cooperation on its own continent." With all allowances, the following facts stand out.

The issue at Geneva is that of the "peace forces" of the world against the ogre of economic nationalism. Of the former says Pius XI, in his Encyclical on Reconstruction:

The State which should be the supreme arbiter, ruling in kingly fashion far above all party contention, intent only upon justice and to common good, has become instead a slave, bound over to the service of human passion and greed. As regards the relations of peoples among themselves, a double stream has issued forth from one fountainhead: on the one hand, economic nationalism or even economic imperialism; on the other, a not less noxious and detestable internationalism or international imperialism in financial affairs, which holds that where a man's fortune is, there is his country.



The peace forces, the network of international and national societies devoted in one or another manner to the cause of peace and disarmament, for the overwhelming part represent movements away from any authoritative religious doctrine. Religious dogma, in the view of the majority of their sponsoring membership, is either the actual cause of discord and war in the past, or it is a hindrance to harmony at the present. Our Catholic peace associations stand out boldly against such a misconception, but they are the minority. Those schools of thought, religious or quasi-religious, which are most distrustful of any form of religious dogma, such as the Quakers, the international element in the Y. M. C. A., and the various New Thought or mystical bodies, are particularly prominent and active in the cause of international peace. Dogma, as a weapon against national and international economic dictatorship, is not only discarded, but repudiated as dangerous.

What have these organizations to offer in dogma's place? The instinctive sentiment of righteousness, which is the afterglow of Christian dogma. Sentiment, pure and simple; for what it is worth. Theory and opinion in abundance; both simple and highly elaborate. Culture, and the appeal to the preservation of our common civilization. To this last the famous Roerich peace movement pins its hopes. Coupled with these is the Bolshevik peace program, which demands immediate and total universal disarmament. This indeed does recognize dogma, the rigid Marxian dogma of scientific materialism and class-warfare. Because of its radical dogmatism, Marxianism has the lead on merely altruistic peace movements in grappling with the economic giant. Jeering at the doves which would try to pacify the struggling tigers, it purposes bluntly to swallow tigers and doves alike, to digest them in the Soviet maw.

Disarmament is impossible, without some guarantee of what is going to happen after we disarm, call this security or what you like. Before such a guarantee can be given, two things are necessary: that the nations themselves, which seek peace with one another, be reduced to sanity, and that they effectively associate with one another for the common good. Without dogma, that is, without the authoritative declaration by a Divinely authorized Teacher that the purpose of Governments as well as of individuals is to seek what is just and right for all and not what is economically expedient to the mighty, there can be no exorcism of the nationalistic demon.

Without much doctrinal foundation, nations may associate in such matters as imply no serious conflict of interest. Little is needed to discern that a common system of harbor lights is desirable, or that weights and measures should be standardized. They can unite in *ineffective* association to an unlimited degree: hold conferences, leagues, and conventions innumerable. Associations, however, to be effective against human passion, must possess jurisdiction. And here the disarmament conference comes up against its crucial problem.

The French, with their proposal of an international police force throw flat on the table the card designated "effective association of nations," and call upon the rest to

follow suit. Nothing can be more logical than such a plan. It is meant to cut the Gordian knot. Said one of the great protagonists of this scheme, David Davies: "The elimination of armed competition is the crux of the disarmament problem, and any scheme which disregards it is merely another attempt to delude nations into believing that a remedy has been found."

But the French statesmen who have worked out this logical plan, and who doubtless look upon the American peace advocates, the Norman Davies and the Mary Woolleys as impractical idealists, have themselves rejected dogma, and substituted for it the French current juridical philosophy of naturalism or voluntarism. In their scheme, aptly constructed as it is, there is no way by which the will of the peoples, those unseen multitudes of whom Mr. Henderson spoke, can be transferred to the international association.

No merely human agency can effect that transfer. No merely human device, no matter how ingenious, can solve the crucial question as to how the nations of the world, even when liberated from the demon of economic rivalry, can confer upon their mutual association that juridical power to make it effective in securing peace for the world. Merely to give it physical *force* does not bring one a millimeter nearer to the answer of the problem. All the King's horses and all the King's men at Geneva, or elsewhere, cannot protect the nations of the world against one another, unless they subscribe to the doctrine that there is a God who can confer effective jurisdiction upon their covenanted authority. Without the dogma of a personal God, who can confer jurisdiction upon the appointed agents of the international as well as of the national community, there can be no security and hence no rational ultimate disarmament.

What steps have been taken in this direction? None, said Pius XI to the Lenten preachers:

Statesmen, political men, bankers, financiers, and men of peace when they meet in conference, never raise their eyes to Heaven, never remember that the things of the world do not obey the hand only of man.

Our men and women of good will certainly will do something. They will remove technical obstacles, eliminate many misunderstandings, increase the longing for peace. Our prayers and our wishes for Heaven's guidance are with them. But without dogma, without the wholehearted acceptance of God's place in human affairs, there can be no ultimate solution of the armament problem.

## Sociology

### Materials of Social Research

R. K. BYRNS

IN addressing itself to the advancement of knowledge, the American university of today is concerned with both the training of students, or teaching; and the seeking of knowledge, or research. The methods and materials of the teaching have been questioned and attacked repeatedly, while the techniques and subjects of research have received but relatively little criticism. This suggests

an inquiry as to whether research is singularly free from faults or simply has failed to attract critical attention.

Research, in the accepted sense of the word, is diligent inquiry and examination for the purpose of discovering facts and principles; it is a critical investigation in order to ascertain something. Respectable research has two fundamental prerequisites: the matter of investigation must be of significance, and the method of research must be adequate. If the results of research are to be reliable, the research worker must have at all times an impersonal attitude toward his work. His opinions, beliefs, and prejudices, should never enter into his research in such a way as to distort the findings. Should the opinions of the research worker influence his investigation, his findings become excuses for his beliefs and not facts for science.

Research in the physical sciences and in biology is old enough and has achieved sufficient success to have brought about the establishment of standards in technique, and to some extent in the type, of the problems to be investigated. These fields of study are of a nature which allows controlled experiment, and thus permits accurate findings. To be sure, the problems investigated often seem insignificant and unworthy of the years of work devoted to them. For example, one graduate student in a leading university devoted two years to research concerning the freezing point of cheese. Another university graduate devoted many months in a university research laboratory to an investigation of the chemical nature of nut shells. Another man spent years of study and earned his doctor's degree on research about the formation of the hen's egg.

However, it is in the social studies—sociology, psychology, and education—that research in our universities has gone far afield. Research in these fields is of rather recent origin, and hence has not, as yet, standards of achievement. In fact, the nature of research is not at all understood by many of those who are attempting it.

In a university club a noted philologist recently mentioned his interest in research, and his regret that more time is not spent in doing real research. An acquaintance, a physical education professor, agreed with him. "I myself am sending out questionnaires to every high school in the State," he said, "to determine the size of the school gymnasiums and the salaries of the coaches. Now, if that isn't research, I don't know what is." The professor unwittingly brought out two underlying weaknesses that characterize much "research" in the social studies: the subjects of investigation are trivial and of no significance to science or culture, and the technique of research is inadequate and inaccurate.

The insignificance of the problems is the more conspicuous of the two great faults in social research. A sense of values, which is the basis of true scholarship, is almost completely lacking in research in this field. The scientific spirit has been smothered in the scramble to collect irrelevant facts. Nothing is too absurd or too trivial to receive serious attention in the social laboratory, and eventually to be investigated. "Do you often blush?" is the first question asked in the quest for data in an

intensive program of social research in a leading college.

"What Makes a Popular Bulletin Popular?" is the stimulating title of a piece of research, recently published with faculty approval by a university graduate student. The faculty of the same university directed and approved of another contribution to social science entitled: "Psychology of the Church Audience." It is unthinkable that it should be necessary to point out the stupidity of calling such stuff "research."

The lack of all critical sense on the part of both the research worker and the approving college faculty is evident from the problems investigated along many lines in the social sciences. "An Experiment in the Improvement of School Spirit" and "Toward a Measure of Aesthetic Sensitivity" are but typical of the titles of published results of research. "An Investigation of the Unnatural Voice in the Schoolroom," "The Administration of Basketball in Indiana High Schools," and "The Improvability of Beginning Teachers," are titles chosen at random from lists of the research work being carried on under the direction and sanction of faculty members of the so-called leading universities in America. Who could fail to be inspired at merely hearing mentioned this problem of research, which was recently worked out in one of our most representative universities: "Present Practice in the Selection of School Floor Materials and Finish"!

Research concerning the personal problems of high school pupils, of vocational school pupils, of sorority girls, of adolescents, of the youngest children in large families, and of every other class of persons available, is in vogue at present in social science circles. Such research is at best a combination of disguised inquisitiveness, diluted psychoanalysis, and distorted Freudianism. Its very lack of purpose and direction, however, attracts a certain type of person, and in college groups the girl who formerly would have cherished ambitions to be an interior decorator, and the young man who, eight years ago might have craved to write free verse, now unite in their ambition to be "personal research workers." Since study in this particular aspect of the social science is new, and since it is so generally acknowledged that the improvement of personality traits would benefit human beings, there is grave danger of what may come from work in this field in the future. The quack and the charlatan of today's psychoanalysis and psychiatry may give way to the pseudo-scientific research worker who, with his charts and graphs and tables, will be more convincing but no more correct than his predecessors.

With subjects of study of little importance, research degenerates into a mere exercise of scientific procedure. The college graduate student who made an extensive investigation of class-record booklets, is but one of many examples that could be pointed out in almost any university research group. He, poor fellow, sent out over two hundred questionnaires, held over one hundred conferences, and actually scrutinized two hundred class-record books in order to discover scientifically, as a contribution to educational research, the advantages and shortcomings of the class-record book as it exists today



He went through the gestures of research in a noteworthy manner—defined his problem, outlined his procedure, collected and classified his data, presented it in faultless form, and drew the obvious conclusions. Some record books, he found, are satisfactory, others are not. The correlation between the opinions of men and of women teachers regarding the covers of record booklets is  $+ .9527$ ; both men and women prefer durable covers, either stiff or flexible. The median number of lines desirable per sheet in the record book is 30.287. Diagrams, histograms, ogives, and scattergrams, illustrate his study and testify to the number of hours of careful work he did. The hours of wasted energy, however, are less a tragedy than the fact that his professors accepted the study as a piece of excellent research.

The recognition of the absurdities in which social science is involved naturally gives rise to the question of what the future of this type of study probably will be. Because the field of social research is so large that it includes within its limits all the human relationships, the establishment of standards is extremely difficult. It seems that the one hope for the social sciences is that sound scholars and keen critics may bring to this field fearless judgment and honest opinion that will reveal the present lack of standards, and give direction and a conception of real values of social research.

## Education

### The Squirming Adolescent

NORMAN MASON

EVERY teacher is familiar with the restless boy in the front seat who insists on sketching rather creditable likenesses of Babe Ruth and President Hoover during the Latin or Greek or French class. Quite often he collaborates with the youngster across the aisle, and proudly displays their combined work to an amused and easily distracted class.

The teacher recalls his normal-school pedagogy. Again and again, with a word, an eye, a gesture, he bends their wandering attention back to the matter of the hour. After a weary day of it, he retires, beaten, to his room, and tells himself that Nature has done a rather poor job with adolescence, if it must be pruned and watered and dug with so much weary care. The months drag on and the restlessness, distraction, and squirming go on. Casting about on the subject among sound educational magazines, the teacher finally concludes from his research that he is dull and dry and uninteresting. What the Latin Caesar class needs is less of the drab gerundizing of Latin, and more of the dramatic personality of Caesar.

Roman battles are re-planned, rehearsed, re-enacted. Classes are devoted to travelogues with the Roman armies through ancient Gaul. The historic position of Caesar as the spear-point of Roman civilization into Europe, is touched upon. The important bearing of this upon American culture is clearly and simply sketched. For a time there is poise and rest and interest, in the class. But

the teacher soon realizes that this artificial stimulation can not go on. These boys have been assigned to him to learn Latin. He is primarily a teacher of Latin. The boys must be bent to their task of learning Latin. Again the squirming restlessness—and more pictures of prominent people.

With fine thoroughness and resource the teacher takes stock of the class, mentally and physically. He finally decides that classical training requires its own special set of gifts, after all, that some of the boys should be in art-school, some in the navy, others in trades-schools for carpenters and plumbers. He thinks they should be told this—and tells them. But on closer study of the trying situation he finds that the section of the class most powerfully and naturally adapted, in imagination, resource, gift and ease of expression, to acquire what he is giving them is as restless and disinterested as the future sailors and longshoremen. He pins darkening curtains on the windows, and resorts to a slide lecture on the former Cisalpine Gaul and the Alps as they are today. The boys gleefully count the number of times the operator hits upon the wrong slide for the lantern, and are finally released to impromptu scrimmage, or a game of indoor baseball.

The teacher again retires to his room, and sits to reflect upon the physical basis of conduct. He puzzles about background and environment and inheritance, he wonders if these better boys are working long hours after school, if they are sleeping enough for growing boys, if they are getting the proper food, if their restlessness is toxic in tonsils or teeth or sinuses, if their appendices are what and where they should be. He chats with the young doctor who went through school with him years before, and submits one or two of the youngsters for a physical examination. He finally concludes that we are living in an age of materialism, that the bull market in the things of the mind has collapsed, and looks quietly forward to the turn of the century for some change in the state of affairs.

The problem sketched here has been stated and analyzed over and over again. Adolescence is somewhat restless. The restlessness may be either connatural or toxic, or both. Boys have always somewhat disliked study, and probably always will. The point that is too often overlooked is the fact that the American educational system does not parallel adolescent development.

The boy awakes to puberty and physical creativeness. His mind experiences a corresponding awakening. His mental, like his physical urge, is to make, create, fashion, shape, build. His imagination sketches worlds that his new powers prompt him to translate into reality. His opening powers of expression crave exercise and the catharsis of action. He has suddenly become an artist in the root sense of the term—a creative worker.

The student is squirming and restless, not so much because he has a mind to fail his educational system, but rather because his educational system has failed him. It is mentally challenging and feeding a child, when it should be nourishing an adolescent. It is teaching him grammar, when it should be teaching him literature. It

is responding to a period of his life that is past, and starving a period that is present. It is feeding him the food of an infant past, and denying him the food of an adolescent present. He is mentally restless because he is mentally underfed.

The average American child begins high school and the classical and Romance languages at about fourteen years of age. Before an initiation into any appreciable amount of their literature, he must submit to three or four years of grammar and gerundizing, while fierce, new powers crave the creative, artistic, expressional action that "college" tardily promises, and but weakly supplies in the literatures in which he has been preparing himself. American education does not parallel nature psychologically. It misses, and diverges fatally, in the case of the adolescent. The adolescent is an artist, a creative worker just as he is a potential husband and father. His curriculum must respond to his development and feed him the things of the artist. In him Nature has put away the things of a child. Education must do the same. This means that he will squirm under the ceaseless grind of grammar and disciplinary translation when the fine, new mental powers that awaken with his puberty demand ever so much more. It means that the more power he has, the more squirming he is likely to do. It means that highly-gifted students have been and will be stamped as outcasts and failures by parents and school, not because they have failed their curriculum, but because their curriculum has failed them, has tried to culture the grammar powers of the child rather than the expressional powers of the adolescent.

The American system offers the student a grammar when it should offer him a language. It reaches him the stones of infancy when he asks for the bread of adolescence. The American high school is not high enough, not so much in the sense that its curricula are not complicated and difficult enough, but in the sense that it does not coincide with the psychological nature of the student.

### *With Scrip and Staff*

**F**EW in this country will take seriously the absurd claim of the Bolsheviks that they are granting complete religious freedom while forbidding any instruction of youth in religion before the age of eighteen. Yet the misconception underlying such a law may yet gain headway in the United States. A startling evidence of the same was provided recently in an address by Dr. Leta Stetter Hollingworth, broadcast over the radio on December 19, 1931, in New York City. Dr. Hollingworth observed:

Young children (except the very brightest) need no religion or philosophy of life. This is because their intelligence is too undeveloped to consider abstract questions. It is not ordinarily realized how little can be understood by younger children in moral and religious matters. Not until adolescence does the need arise for a religion or philosophy of life.

A timely protest against such doctrine was made by the Most Rev. Edwin V. O'Hara, D. D., Bishop of Great Falls, Mont., in a letter to the Chairman of the National

Advisory Committee on Radio Education, under whose auspices the address had been given. Bishop O'Hara kindly sent a copy of his letter to our Editorial Office with permission to publish the same. He gives the reason for his protest in the following words:

"First: The lecturer entertains the view that religion is a matter of abstract questions. Nothing could be further from the truth. The Christian religion is a life, not a theory; it is devotion to a Person, the Person of Jesus Christ, and involves toward Him chiefly the virtues of obedience and gratitude and love. Concerning the capacity of little children for these religious virtues, Christ Himself has borne most emphatic witness when He said that 'of such is the Kingdom of Heaven.' It requires no great depth in psychology to know that most children under twelve years are mentally unprepared for an understanding of abstract questions of philosophy, but to regard religion as a matter of abstraction, is a capital error. Cardinal Newman devoted his greatest psychological work, 'The Grammar of Assent,' to the unfolding of this precise point, that our assent to religion is a 'real' assent, in contrast to the nominal assent which the mind gives to abstract truths.

"Second: What has been said of religion may be repeated of morals. The child's intellectual capacity to develop the abstract thesis from fables (cited in Dr. Hollingworth's lecture) has little relation to his moral life which is engaged in the development of natural and supernatural virtues and avoidance of the contrary bad habits. There are eminent psychologists who say that all the moral principles a child will ever have are implanted before the age of twelve. In the 1932 volume of the 'Parent-Educator,' the first chapter deals with the religious content of the minds of children, not under twelve but under six years of age. In this publication of the National Parent-Educator Committee, a fruitful exposition is made of the results of a survey of 1,300 pre-school children from this point of view. The author, a child psychologist, comments on the peculiar aptitude of pre-school children for spiritual and religious development.

"Certainly, if the denial of the capacity of the average child under twelve for religious and moral training is science, then the denial of the sun at noonday is philosophy.

"Dr. Hollingworth writes me that by 'need' for religion, she means a 'spontaneous desire.' This does not help the matter. Quite the contrary. One might point out that such usage is confined to the jargon of a psychological school. There was nothing in the text of the address to indicate that such violence was being done to the plain meaning of the word. My neighbor has a ruptured appendix, a matter concerning which he is not yet informed. No one has greater 'need' of surgery than he, but I can testify that he has no spontaneous desire for an operation.

"But the philosophy back of such a definition of 'need' is based on the all-sufficiency of human nature, and the denial both of free will and divine grace. This denial of the essentials of Christianity is at least as old as Pelagius, whom the Church condemned many centuries



ago. It is not a conclusion of modern psychology; it is a philosophical presupposition.

"I am not in the least entering into controversy with Dr. Hollingworth. There are many people who share both her psychological principles and her views on religion. To change their views would take more than a short letter.

"My protest is against the National Advisory Committee on Radio Education sponsoring such pseudo-scientific lectures not merely because they are offensive, at least, to all religious-minded people, but for two following reasons:

"First: It permits certain philosophical presuppositions to be presented to the public, not under their own label which would at least warn people to beware of the content, but under the auspices of a supposedly non-tendential educational agency.

"Secondly: It is gravely mischievous to the welfare of America. There are thousands of young parents who on hearing it said under the auspices of the National Advisory Board on Radio Education that children under twelve do not need religion, will neglect this most important duty to God and their children. Later the unfortunate children may learn that the lecturer responsible for their lack of religious training meant only that they had no 'spontaneous desire' for certain abstractions. Meanwhile, statesmen are concerned with strengthening of religion in our time of national depression.

"If Radio Education is to involve the sponsoring of these unsound theories of life, I suggest that the air be reserved for advertising and entertainment."

**V**ISUAL education is coming again into its own. No sane person will make it a substitute for the catechism, but it is a powerful adjunct in its illustration; not only that but it is particularly needed in the present day when so vehement an appeal is being made to the child's eye. It is notable that our little ones should pore for hours on Sundays over the funnies and yet never have their eyes rest upon a vivid and arresting representation of Christ Our Lord and the mysteries of His teaching. Small children, as Bishop O'Hara says, are fully capable of grasping many of the deepest religious truths. But they can rightly claim that these truths be presented in the manner natural to a child's psychology.

Our old friend Father George Nell, of Effingham, Ill., who has already won a name for himself with his series of film strips and other catechetical adjuncts, comes to the fore again with his colored picture rolls. These rolls contain twelve large colored pictures graphically illustrating the Catechism with memory verses and Bible citations attached. They were received with enthusiasm at the Queen's Work Catholic Action School last summer in St. Louis. Writes Father Heeg, S.J.:

If I had had 500 sets in St. Louis last summer I am sure I could have sold them all and that in spite of the fact that every Catholic is rather reluctant to buy material from a non-Catholic source and with a Protestant text.

The Series is beginning with the life of Christ. Prices are moderate and information may be obtained from Father Nell.

THE PILGRIM.

## Back of Business

**P**RESIDENT HOOVER has recruited the services of outstanding men and organizations to lead the fight against hoarding. He estimates that \$1,300,000,000 are put away in shoes and clocks and stockings. This figure is probably too high, since some people are actually forced to keep money in the house. Take many small communities whose banks have closed their doors during the past year. Those people cannot put their money in the banks. They have to keep the cash they need for business.

But even if it is only a billion dollars that is being hoarded, the effect on business is depressing. To see this, one need not go to the intricate laws of circulation and credit, money and banking. One simply need to remember that the many billions of dollars that are changing hands day in and day out, are merely scraps of paper. They are not worth even a hundred dollars. A thousand-dollar bill is not worth a cent.

What makes (and breaks) their value, is the faith that stands behind them: that our Government will be able to redeem our bill in gold whenever presented. On this faith stands and falls business, industry, the nation and our own material well-being. We might remember Germany back in 1919. People had lost confidence. They were hoarding gold. The mark fell to a level where one dollar was worth 4,200,000,000 paper marks. It brought the nation dangerously near complete disaster.

So it is not the fact that on one billion dollars we can issue five or ten billions in credit. It is not the fact that the banking structure and the whole circulation system would be considerably strengthened if the hoarded money were released. It is not even the fact that many things could be purchased so that industrial production would be stimulated. No, the issue is: that with the lack of confidence displayed by hoarding we touch upon the very fundamentals of the nation's economic life. If we go on, there is only one consequence: disaster!

But then, the display of lacking confidence is not without justification. The people's faith has been challenged. Our business leaders have failed us. Our national leaders have disappointed us. We are tired of all sorts of admonition. We want common sense. And we want to be assured that our money will not be as recklessly gambled with as was the case from 1927 to 1929.

Upon this psychological background, President Hoover's recent step does not stand out to great advantage. We would much rather have heard that employers will not be allowed to tinker with wages. Then we would have been sure of our meager earnings. We would have loved to hear that more stringent supervision will be applied to our large and small banks. Then we would have known that our savings were as sure in the banks as in the tin box. We would have preferred to see the Federal Government exert a definite influence upon manufacturers and entrepreneurs, with regard to unemployment, to restricted production, to reduced profits.

It is not the people that have to show their hand. It is our leaders—or what passes for leadership.

GERHARD HIRSCHFELD.

## Literature

### Some Literary Devils

CHARLES PHILLIPS

THE statement, made in Stephen Leacock's essay, "The Devil and the Deep Sea," that "The Devil is passing out of fashion," appears to be true enough so far as some of our professional moralists, the sensational pulpsters, are concerned, for it is only too obvious that not a few of them have been reduced to a state of mind bordering on commercial despair by their inability to put the devil over any longer to the gaping mob. But that is not the devil's fault. It is the preachers'. They began wrong by making a bogeyman out of His Satanic Majesty. And this generation does not believe in bogeymans. The devil is not a bogeyman. He is something a good deal worse, a good deal more subtle and insidious than a bogeyman. He is just a plain devil. And that assuredly is enough.

But if the devil is going out of fashion, according to Mr. Leacock—kicked out by way of the back door—he comes right back in again through the window, through the library window. He stays. He is plain to see. And particularly just now he is plain to see perched up on the book shelf. He remains a literary fashion. And this not alone technically, so to speak, but alas morally, too. For the moment, however, merely as a literary figure, without regard to his morals—the devil's morals!—he is especially interesting this year when the hundredth anniversary of his most famous appearance in belles lettres is being celebrated. It is just one hundred years ago, in 1832, that Goethe completed his monumental soul-drama, "Faust," of which, in spite of its title, the devil is the central character.

This is not exactly a new role for the devil to play, however, that of hero of a drama. He has been a literary figure for a long time. In English literature he made his debut as far back as the Middle Ages. The Miracle Plays, the Mysteries and the Moralities, presented him frequently. Perhaps it was then that his bogeyman reputation began, for the medieval devil invariably had horns and wore a tail. We still have records of some of the expense accounts of these early plays which tell us quite plainly how diabolically the devil was costumed and clothed; such items as "paid" so many shillings "for rope to make the devil's tail," "paid for mending hell-head, sixpence." The "hell-head" was a fearsome fire-spouting contraption that struck the terror of Hell itself into the hearts of medieval audiences.

With the devil coming into literature in this terrifying traditional guise, it is surprising to note how gracefully Kit Marlowe changed matters when he wrote his "Doctor Faustus." Marlowe's devil, under the name of Mephistopheles, is nothing less in appearance than a holy friar! But, after all, he does not so appear at first; for we have Faustus saying to him, when the devil rises to his conjuring,

I charge thee to return and change thy shape;  
Thou art too ugly to attend on me—

from which we may infer, although Marlowe's script gives no details, that Old Nick on his first entrance was made up in the accepted manner of tail and horns.

This first real literary devil was not, however, the prince of demons that other authors subsequently made him to be. The Mephisto of Marlowe's play is a good deal of a servant, if not a slave, to the unhappy doctor. He does not appear, as he well might have, full panoplied in diabolical triumph in the crowning scene of "Doctor Faustus," the scene of the midnight clock, when Faustus struggles to save himself as his hour of doom closes upon him. In this case it is by his "works and pomps" that Satan reveals himself rather than by a "personal appearance," as they say in Hollywood.

Marlowe was not long in his grave before another very interesting literary devil appeared, Ben Jonson's humorous demon of "The Devil is an Ass." In characteristic Jonsonian fashion, what Ben was thinking of when he wrote his famous devil play was not so much the devil himself as the people of this world whom the devil tempts. It was not to expose the wiles of Satan that Jonson wrote, but to reveal man in his maddest follies. Therefore he makes his devil out to be just what he calls him in the title, "An Ass"—a diabolical fool, a fool who is made a fool not by the virtues of men and women, but by their capacity to outdevil Satan himself.

Giovanni Papini pictures just such a devil as this, a disappointed and frustrated devil, in one of his amusingly biting essays in "Life and Myself," a devil who is like Othello crying out "I have lost my occupation"; a very much disillusioned devil, indeed, who finds himself at a loss to know how to tempt a race of men already fallen so low that they are beneath even his devilish contempt.

A certain tendency to idealize the devil in literature, if idealize be the word, perhaps explains what happened to Milton while he was writing "Paradise Lost." It may be that Milton himself never came to a full realization of what he accomplished in that poem. It may be, indeed, that he meant to make his Satan, Prince of Demons, a devil beyond cavil. But what he really did was to make a hero of him. The "leading man" of the great Miltonic show is neither God ruling nor man falling, but Satan tragic in frustration. The poet almost makes us sorry for the deposed Angel of Light.

To make a long stride from the epic Milton to the most melodramatic of tawdry novelists, but one who nevertheless cannot be passed over—and that's the devil of it!—if we are to keep our eye on Old Nick in the library: perhaps it was from "Paradise Lost" that Marie Corelli got her idea of writing "The Sorrows of Satan"? At any rate, dressing the Old Boy in the most faultless of formal tack-hammers and boiled shirts, and putting him into a modern drawing room, Miss Corelli manages to sentimentalize over him in a degree that would certainly put Milton into an infernal rage if he could hear it suggested that he was perhaps her inspiration. When Ferenc Molnar, the Hungarian playwright, came to write the drama upon which his fame was first based, "The Devil," he brought to his task of presenting a drawing room demon a far better artistic



equipment than Miss Corelli's. Keen wit and sharp insight into human foibles make Molnar's devil in the guise of "Dr. Miller" a vividly interesting and very plausible demon. While totally different in manner and mood of presentation from Percy Mackaye's invention in his play "The Scarecrow," Molnar got into this devil the same diabolical quality which makes Mackaye's creation a real demon, the quality of malice. And that, after all, is the keynote to the devil's character, the literary sentimentalist regardless.

It is this supernally infernal quality of malice that makes the devil of Dante's *Divine Comedy* what it is, not a mere bogeyman, and certainly not a sentimental figure of appealing or pathetic frustration, but a master figure of vice incarnate. It took the genius of Dante, one almost says the celestial genius, to give to literature a devil that is a devil, veritable and absolute. The Satan of the *Divine Comedy* is a fearsome thing. But Dante had one advantage; he was picturing his devil at home in his own hellish abode; but in that abode he is not the princely commander of winged cohorts that Milton portrays, but a horrible misshapen demon champing the heads of traitors as he lies embedded in eternal ice.

Thus there are devils and devils, literary and other; but the most devilishly attractive of all the devils to be found in books is Goethe's masterpiece of imaginative creation, the Mephistopheles of "Faust," who this year is celebrating his one hundredth literary birthday. Just what Goethe intended his devil to be when he began his poem it is impossible to know, but there is good reason to suspect that something happened to the German poet as to Milton. The devil ran away with the show.

Goethe's Mephisto is evil wisdom and wily badness personified in its quintessence, yet he remains the most intriguing gentleman in the whole gallery of the world's literary demons. It is his humor that achieves this effect. There is not in all literature a more genuinely humorous scene than that in Goethe's "Faust" wherein Mephistopheles banters with Dame Martha. Just what is it that makes the reader enjoy this? Perhaps it is the fact that we know that Martha is herself evil; we relish seeing her get some of her own medicine, and that from the devil himself. But we also relish with equal zest that truly satisfying scene in which Mephisto, getting his medicine, rages on finding that the jewels with which he had tempted Marguerite have been sent to deck the shrine of the Blessed Virgin!

One thing is certain, the devil of the German poet is not a German. He is anything and everything but that. Is he then actually the Devil himself? The poet makes such an attractive rascal out of his famous incarnation of evil that one wonders sometimes if it was not Goethe instead of Faust who sold his soul? Perhaps it was the Devil who wrote the poem.

Whether he wrote that particular poem or not, the devil writes. He is more than a printers' devil. He is the cleverest of authors, he wields the most graceful, the most ingratiating of pens. And he does not go out of fashion, literary or otherwise. If we ever get thinking so, we can be sure he is fooling us.

## REVIEWS

**The Autobiography of Lincoln Steffens.** New York: Harcourt, Brace and Company. \$3.75.

**Graft in Business.** By JOHN T. FLYNN. New York: The Vanguard Press. \$3.00.

The muckraker of another day has, at the age of sixty-six, repented of his muckraking. He now sees in his dim way, what Hilaire Belloc saw so clearly years ago, that the tendency of the age is to monopoly, to merge business and government into one, in a word, to the Servile State. Steffens began at the turn of the century to expose the evil doings of the politicians. About the time he had stopped his magazine writing, he had discovered one thing, and his usefulness was over; that was that political bosses are frequently honest men, all of them working loyally for other men who boss them: the business bosses who need privilege and keep political bosses to see that the office holders give it to them. City bosses, State bosses, national bosses, they were all one, traitors in a conspiracy to turn our democracy into a plutocracy, a country ruled by and for big business. He seems to have felt rather brokenhearted about this until, after the War, he went back to Europe, visited Russia and Italy, fell in love with Bolshevism and Fascism both at once, saw that our hated boss system was inevitable, found out that France and England were still further on the way to plutocracy than we were, and now aspires to the time when there will be, not two bosses, one political and one business, but one big boss, Business itself, to which we shall all belong as citizen-workers. He thinks this is an inevitable thing. In Russia, it was brought about by the workers, in Italy by a politician, and he thinks that in the United States it will be achieved by some J. P. Morgan or John D. Rockefeller. He may be right, and will be, but for eternal vigilance. Mr. Flynn, on the other hand, has delved into business as disclosed by official records only, discovered that political methods exist in business, that directors—little bosses—work for big bosses and not for the stockholders whom they represent, and, traitors too, are engaged in a conspiracy to turn over business into the hands of ever fewer and fewer hands. The process described by Mr. Steffens being already a reality in government, the next step will naturally be for business to center itself in fewer hands. The lesson for Catholics is obvious. If, in the interests of monopoly, the Sherman anti-trust law and the Clayton Act are to be repealed, unless we heed the words of Pius XI and work for the destruction of competition by the creation of trade associations of capital and workers together under Government supervision, we shall all be engulfed in the tyranny of a business State without any curb on avarice, greed, or power. W. P.

**A Cheerful Ascetic and Other Essays.** By JAMES J. DALY, S.J. Milwaukee: The Bruce Publishing Company. \$1.75.

"He had fallen silent of late, which is a pity," wrote Louise Imogen Guiney from England, nearly twenty years ago. She was writing to a friend in this country and bemoaning the disappearance of Father James J. Daly from the forum of Catholic writers. His literary genius ("It is nothing short of genius of the sympathetic and interpretative kind," declared Miss Guiney) had been at that time clearly identified, and his admirers were many. Father Daly continued to be silent over a period of years, and the matter became mysterious. He reappears on the scene shyly. But this book of essays just published will solve, we believe, the mystery of his Rip Van Winklish defection. For after reading it with curiosity as well as interest, one is prepared to diagnose Father Daly's ailment as "a passion for perfection," a perfection in which he has assigned to himself the difficult task of making his priesthood, even in print, keep pace with his literary power, and will not allow his esthetic talent to overshadow his ascetical nature. The blending of these two phases of him is achieved in the present volume so successfully that his book is worth four readings on separate counts: one for literary information, one for literary criticism, one for the sheer joy of his style, and finally one for spiritual profit. His papers deal with a wide range of subjects. There are three excellent ones on Blessed

Thomas More; another on William Butler Yeats, full of gentle rebuke; and another, wise and witty, on Emerson. There are also charming character studies of Francis de Cardona, Spanish nobleman and gay Jesuit novice; of Charles Waterton, eccentric naturalist and supernaturalist; of Sir John Day, the noted English jurist; of Lord Charles Russell, brother of Father Matthew Russell and Lord Chief Justice of England; and of two poets of Our Lady, Joyce Kilmer and Father Francis Shaw. Here is material chosen by Father Daly to suit his fancy, and upon which he can exercise his humor, insight, and sympathy with telling effect. The essays are written in an English prose that is, in its genre, so flawless and delightful, we dare any living writer in our language to match it. It is one of the Catholic Book Club selections for February.

L. F.

**Cranmer.** By HILAIRE BELLOC. Philadelphia: Lippincott. \$5.00.

Mr. Belloc has long been in the forefront of modern biographers. He must now be said to be at their head. In his latest work he has brought his greatest gifts to his most difficult task. In spite of the modest disclaimer that he has based himself on the scholarship of Professor Pollard, it is only too evident that his own historical scholarship in this field is of a very high order. In more than one case he was able to detect and correct an error in the Protestant professor who has written of Cranmer as a "Hero of the Reformation." As a study of motive the new "Cranmer" reveals a master psychologist. But it is most of all as an artist that Mr. Belloc appears in this book. He has said much in praise of Thomas Cranmer, as belonging to "that small band . . . who have the gift of speech, and who are not workers in this or that, not ploughmen nor carpenters nor followers for gain of any craft, but who serve the Muses, and the leader of their choir, the God of the Silver Bow." To that small band Mr. Belloc, too, belongs. He is not less a dramatist. Without doing violence to a single fact he has revealed a tragic movement that makes this book a masterpiece. He has, too, the lesser tricks of artistry. You see this in the deft way in which he has allowed those all too frequent flames, lit by Cranmer for the burning of heretics, to flicker over the pages of his life, and to cast a somber shadow even on the great moment of his death. Sectarians, I fear, will be offended; but both the historians and the artists will side with Mr. Belloc. The judgment pronounced is severe, though tempered by whatever the evidence of the facts permits.

He was not ambitious for power, he was not greedy for wealth, but in all his weakness and vacillations and servile attendance upon power, the solid inward kernel of his thought was still the passion to destroy . . . the ancient ecclesiastical structure of Christendom. . . . He was many things that many men have been—a hypocrite, a time-server, a coward, a great scholar, timid and suave in manner, courteous also, usually averse from cruelty, a splendid horseman, a gentleman, in his modest fashion an intriguer. . . . He was something more. He was a master of the Word, he possessed the secret of magic. He had been granted power in that which is perhaps the highest medium we know of expression among men, English at its highest.

It is not a pleasing pattern that Mr. Belloc has woven into the tough texture of his facts. It is for the historians to pluck out the threads of error if they find them.

G. G. W.

**American National Government.** By SAMUEL PETER ORTH and ROBERT EUGENE CUSHMAN. New York: F. S. Crofts and Company. \$3.50.

This is a study of the historical development of government in the United States. It is an accurate portrayal of the practical results attained through the daily application of the principles of the Constitution. Its authors have laboriously gathered an amazing mass of facts and information and with the stateliness of true pedagogues they have given expression to the same in language that is highly academic. Only two minor errors seem to have escaped their watchful proof-reading eyes. The word "compromise" (p. 525, 1.2) is evidently a misprint, for comprise; and the concluding words in the statement of the Note 11, (p. 189) are incoherent, its meaning therefore debatable. The genuine states-

manship of our first six Presidents, Washington to John Quincy Adams, stands in bold contrast to the narrow expediency of their Presidential successors, who, with the redeeming exceptions of Lincoln, Cleveland and Roosevelt, were mere politicians; or worse, internationalists. As a work of reference this book is extremely valuable; to the lawyer or student of practical government of the United States it will be found almost indispensable. Both, however, will regret that the authors, in imitation of the wisdom of the "Constitutional Convention," did not employ a "style committee" to commit their wealth of findings to book form that would attract and gratify the average reader. Copious notes and a careful index doubly enhance the undoubted merit of this work.

M. J. S.

## BOOKS AND AUTHORS

**Old and New Ireland.**—During this year it is likely that Ireland, because of the Eucharistic Congress in June, will command a specially large share of public attention. A volume of much interest therefore is "The Crosses and Culture of Ireland" (Yale University Press. \$15) made up of a series of lectures given at the Metropolitan Museum of Art, New York, by Arthur Kingsley Porter, Professor of Fine Arts at Harvard University. There are nearly 300 pictures illustrating the artistic and sociological problems presented by these mysterious and enigmatic relics of Ireland's past. The lectures show the present generation, profoundly ignorant in the main, how deep and influential was the artistic culture of this oldest of the European races. These sculptured monuments and the many carved gold and bronze ornaments of beautiful design and ornamentation that have been found, conclusively prove that the people of Ireland, at a very remote period, held a high rank in the artistic history of the world, the source and origin of which, seems lost in the pathless fields of conjecture.

The Redemptorist Father Michael H. Pathe in "A Summer in Ireland" (Cantwell Press, Madison, Wis. 75c.) tells the incidents of a visit to his native land in 1929 after an absence of twenty years. It was the time of the Emancipation Centenary, and he records the incidents of that historic function as well as the changes social, political, and material that engaged his attention as he toured through the country.

**With the English Teachers.**—The vexing question of romanticism is approached from many angles in the course of Sister Mary Eunice Rasin's doctoral thesis at Notre Dame University. The title, "Evidences of Romanticism in the Poetry of Medieval England," (The Slater Company) fails to indicate the wide survey of modern criticism and the summary of nineteenth-century romantic theory that the author felt obliged to make in order to formulate a definition that could be applied to the medieval poetry. The net result of the whole work will undoubtedly be to confirm many a reader in scepticism about the meaning and usefulness of a term which can be applied to Richard Rolle as well as to Wordsworth. Nor will the authority of the Abbé Bremond carry the same weight for all as it undoubtedly does for Sister Eunice.

To firm believers in the Protestant tradition of English literature, the Elizabethan age has long been a sacred preserve. One of the few Catholic intruders now comes to the fore in a Yale dissertation by Professor N. Burton Paradise, "Thomas Lodge," (Yale University Press. \$3.00). The proscribed religion of this London doctor who met his death in ministering to the plague stricken did not debar him from lending to Shakespeare, nor from illustrating in his own life the restless versatility of his times. Successively university man, lawyer, sailor, publicist, and doctor of medicine; and continuously a man of letters in every field from love lyrics to scientific pamphlets, Lodge is indeed in the richest connotation of the word, an Elizabethan. That Mr. Paradise does not make the most of his subject is probably due to the requirements of literary research. At least he does vindicate his high moral character, and pay tribute to his more than ordinary talents in prose and poetry:



In another regenerated doctoral thesis, "The Genesis of Shakespeare Idolatry, 1766-1799," (University of North Carolina Press. \$3.00), Prof. Robert Witbeck Babcock shows by a wealth of the texts and references that obscure magazine critics of the late eighteenth century anticipated Coleridge, Hazlitt, and their contemporaries in practically every phase of Shakesporean criticism. Impressive though his array of texts seems on all the "twenty-seven articles," it is especially his indication of early studies on the great characters—Lear, Hamlet, Falstaff, Richard—that will interest the ordinary teacher or student of Shakespeare. The thesis style is offensively evident in repetitious summaries and needless explanation of the investigator's plans and mental processes. The bibliographies and indices are incredibly full.

For the third of the Kappa Delta Pi lectures, William Lyon Phelps, Lampson Professor of English at Yale, draws on his forty years of delightful experience in the classroom to illustrate "The Excitement of Teaching" (Liveright. \$1.50). With his usual sanity he touches lightly on the chief problems of the college teacher, and cannily suggests that their solution depends mainly on the enthusiasm and tact of the individual teacher.

**Religious Education.**—In translating and making accessible to English readers the commentary of the Rev. Joseph Creusen, S.J. on those sections of the Canon Law dealing with Religious institutions, the Rev. Edward F. Garesché, S.J., has made a fine contribution to our vernacular theology. "Religious Men and Women in Church Law" (Bruce) is divided into three sections embracing a discussion of the constitution of Religious institutions, Religious life proper, and the question of separation from one's Order or Congregation. Father Creusen's authority lends weight to the opinions offered regarding disputed points touched upon in the volume. Religious superiors will particularly find the book helpful, and on Canon Law serve as their *vade mecum*.

It is to be anticipated that with new interest among the laity in theology more volumes in the vernacular will be supplied them. The splendid books of Poehle-Preuss make practically a full dogmatic course available to those who would pursue the subject. While "A Compendium of Theology: Volume I" (Herder. \$2.75), translated from the French of the Very Rev. J. Berthier by the Rev. Sidney Raemers, is intended primarily for seminary students, nevertheless, in these days of renewed interest in religion among educated lay folk they, too, will find the book of no small interest and value. The present volume, after discussing the foundations of religion and the Church, takes up the Unity and Trinity of God with His creative activities, man's nature and supernatural elevation, the mysteries of the Incarnation and Redemption, and the sanctification effected in the soul through grace.

**Books Received.**—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ADVENTURES IN FACT AND FANCY. Frances L. Taylor. 84c. Beckley-Cardy.  
CLYM. Mary V. Hillmann. \$1.00. Devin-Adair.  
CRIME AT THE CROSSWAYS. THE. Brian Flynn. \$2.00. Macrae-Smith.  
ECCLESIASTICAL GREEK FOR BEGINNERS. J. E. Lowe. \$1.75. Benziger.  
FACT AND STORY READERS, BOOK EIGHT. Suzzallo, Freeland, McLaughlin, and Skinner. American Book Co.  
FOLKHOUSE. Ruth Sawyer. \$2.00. Appleton.  
IDA BAILEY ALLEN'S MODERN COOK BOOK. \$1.00. Garden City Publishing Company.  
LEFT HAND LEFT. Morrell Massey. \$2.00. Penn Publishing Company.  
LOOKING FORWARD. Nicholas Murray Butler. \$3.00. Scribner.  
MAN ON THE FENCE. THE. E. Charles McCarthy. Published by the author, Syracuse, N. Y.  
MURDER IN THE ZOO. Babette Hughes. \$2.00. Appleton.  
PETER AND NANCY IN EUROPE. Mildred Houghton Comfort. 75c. Beckley-Cardy.  
PHILIPPINE UNCERTAINTY. Harry B. Hawes. \$3.00. Century.  
PRICE OF LIFE. THE. Vladimir Lidin. \$2.00. Harper.  
PUPILS' HELP BOOKS IN GEOGRAPHY. Schockel, Fry, and Switzer. American Book Company.  
ROBERT BARNWELL RHETT. Laura A. White. \$5.00. Century.  
RURAL COMMUNITY. THE. Dwight Sanderson. \$4.40. Ginn.  
SACRAMENT OF LIFE. THE. Father James, O.M.Cap. \$1.85. Herder.  
SAINT AUGUSTINE. Heinrich Hubert Lesaat. \$2.70. Benziger.  
SILVER LININGS. Joseph McCord. \$2.00. Penn Publishing Company.  
SOUL OF A CHRISTMAS TREE. THE. Theodore Arnheiter. \$1.50. Christopher Publishing House.  
SWORD OF THE SPIRIT. THE. Rev. Robert Eaton. \$1.35. Herder.  
THIRD SPIRITUAL ALPHABET. THE. Fray Francisco de Osuna. \$3.95. Benziger.  
WHAT PRICE ECONOMIC ADJUSTMENT? James Davidson Dingwell. \$1.25. Christopher Publishing House.  
WILD RYE. Muriel Hine. \$2.00. Appleton.

### Uncertain Glory. Their Fathers' God. We Actor Folks. Looking Backward.

The mantle of Monsignor Benson seems to have fallen on the capable shoulders of Margaret Yeo, for she has begun to be consistent in the production of historical novels in which Catholic background is not only present, but is given treatment that is intelligent, to say nothing of sympathetic. While the religious note in her current story, "Uncertain Glory" (Macmillan. \$2.00), is neither loud nor insistent, it is nevertheless unmistakably present. It is the realistically written biography of James de la Cloche, an illegitimate son of Charles II of England, and it has the attractive advantage of authentic foundation in certain revelations made by Lord Acton after consulting the Jesuit archives in Rome seventy years ago. If anything, the novel is rather too full. The multitude of characters and the extravagant shifts of locale combine to produce a crowded canvas in which details are perfectly executed, but design suffers accordingly. Readers will welcome these pictures of Catholic History.

All are agreed that O. E. Rølvaag had the gift of understanding the Norwegian settlers and pioneers in our agricultural Mid-West, who with other pioneers of Irish and German descent developed a frugal, wholesome manner of living, happy with their small farms, small towns, and small politics. And he had the power to dramatize these simple lives and their varying conflicts. In "Their Fathers' God" (Harpers. \$2.50) he again manifests a deep, sympathetic understanding of the thoughts, feelings, and prejudices of his people in their clan-like isolation, and their problems of dealing with racially and religiously different neighbors. Peder Holm is a typical Lutheran Norwegian, with all the energy of the pioneer farm boy, the intense clannish loyalty of his race, the ingrained prejudices of his forebears, and a ruthless, inflexible will. He falls in love with Susie Doheny, a sweet, charming lass true to all the traditions of the early Irish-Americans; and they are married by the priest. Peder's concession stirs up the hidden, deep, silent prejudices, fears, hatreds of his parents, relatives and friends. This bigotry finally reclaims Peder, who becomes cold, then cruel to his wife who sees the folly of his pagan dream and goes back to her father's house. Catholics may be hurt by the thoughts, suspicions and harangues of these characters against the Church, but the author's picture seems authentic. Catholics and non-Catholics will find in this well-told story the truth and grounds on which the Church bases its laws concerning mixed marriages.

Sponsored by Will W. Whalen, "We Actor Folks" (White Squaw Press, Orttanna, Adams Co., Pa. \$2.00), a novel by Mary Asquith, presents a picture of the Old South, centering its attention upon an old-time stock company in the days before dollar cinemas and even before the nickelodeon. The stock company in those days could play twelve different and really worth-while performances a week. Mary Asquith is of this school, and she has written the novel with utmost simplicity and honesty. If she has made, in some instances, speech-makers of her characters, let us agree, at least, that they make interesting speeches. If she has made her heroine seem pedantic let us believe that Miss Asquith is so sincerely interested in emphasizing her theme, the high standards of the old theater, that she has succumbed at times to the temptation of overemphasis. Miss Asquith has declared that all of her characters are fictitious in the general sense of the word but that they have been selected from types with whom she has come in contact. This book will hold the interest both of the older generation and the younger. To the former it will recall pleasant memories. To the latter it is an historical account. One is glad to see the old actors vindicated.

The only mistake that Edward Bellamy made in 1887 in his book "Looking Backward" (Houghton Mifflin. \$1.00) was in his knowledge of human nature. Evolution was to take away man's innate desire for private property, and supplant an ambition which made for the success of the super-state. Heywood Brown of 1931 in the introduction makes the same mistake about human nature, which shows that Evolution must have been in a trance for a number of years.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Rusteika Alive

To the Editor of AMERICA:

In my article, "Lithuania Under Dictatorship," published in the January 23 issue of AMERICA, I had the misfortune to state incorrectly that Rusteika, Commissioner of Police at the time, was "shot and killed" by two members of the Iron Wolf organization on August 19, 1930. As a matter of fact, he is still alive and at present occupies a position in the Cabinet.

I sincerely regret this error of fact, though the statement does not materially alter my conclusions as to the character of the organization capable of requiring such duties from its members. Baltimore.

VALENTINE MATELIS.

### Ointment—with Fly

To the Editor of AMERICA:

A communication in AMERICA for January 9 calls my attention to the ointment of the law which Wisconsin Catholics have put through their State Legislature. I am not blinded to the ointment. But what I do not like is the fly in the ointment. Here is the ointment: Graduates of the parish schools of Wisconsin will now be admitted to state high schools without examination and "on a par with the children of the rural schools, even to the extent that the local townships of municipality must pay their tuition." Then the law will give the parish schools a certain prestige that comes from keeping up with the Joneses. But here's the fly: The law states that the course of study given by the parish schools must "be substantially equal to the course of study provided by the State Superintendent of common schools." The Diocesan Superintendent of schools must file "with the State Superintendent of Public Instruction the course of study" of the parish schools. The logical inference is that the Superintendent of Public Instruction will determine whether the parish-school curriculum be "substantially equal" to the State's. What is to prohibit him from determining that the parish school is not "substantially equal" to the public school, because the parish school has not a sloyd-shop for the boys and a course in cooking for the girls; or because certain State text books are not used; or because too much time be given to religious instruction in detriment to other studies? Even though he be the sanest and fairest of men, what chance has a mere superintendent to judge sanely and fairly while he paddles his canoe in the mad whirlpool of what is called modern education? I cannot agree that the advantages of the law "have been secured without the sacrifice of a single iota of ecclesiastical liberty." The trend of this law is not towards greater freedom but towards state supervision and oversight. Perhaps the Wisconsin Catholics are not sliding into a strait-jacket, but they must admit that they have temptingly poised their hands for a pair of handcuffs.

From the array of names your correspondent cites, the general reader may be led to think the law received universal praise. But a perusal of Catholic papers and educational journals of Wisconsin will reveal names against the law, many of which also are followed by a Ph.D.

Your correspondent writes that "the standard to which our schools must ultimately conform, whether we like it or not, will be that of the States." I cannot see why we must "ultimately" conform to these standardizing associations any more than the Church must conform to the Lambeth Conference. It is evident that in those states which are at present insufficiently provided with Catholic high schools and universities, our graduates must bear credentials that will permit them to continue their studies in state schools. But "ultimately," if I understand the mind of Our Holy Father, we must build an independent school system, from the parish school to the university. By "independent" I do not mean that the State has no supervisory rights over our

schools. The State has the right to see that private schools teach nothing contrary to the constitution and laws of our country, or anything to the detriment of public morals.

I believe that we could deal with the many secular standardizing associations more effectually if all our Catholic schools were organized under a "Catholic Educational Association." Let this association be composed of representatives from the Hierarchy and the teaching Orders, who will determine the essentials of the course of study to be followed in Catholic schools. Then instead of individual Catholic schools seeking accreditation from these secular groups let the "Catholic Educational Association" obtain this accreditation for its members. I believe the rights of Catholic schools would be better respected if they negotiated with these secular standardizing committees not as individual schools but through their "Catholic Educational Association."

Spokane.

GEORGE OLIVER STEVENSON.

### Newman Clubs

To the Editor of AMERICA:

The paper entitled "Clinical Study of a Newman Club" in a recent number of AMERICA is one that ought to arouse the attention of all parents who have the religious welfare of their children at heart. Father Moriarty has certainly struck the right chord. His paper shows remarkable analysis of the mentality of some parents when there is question of deciding what school John or Mary should attend in order to finish off their education. Pastors and Catholic educators know only too well what sort of worldly motives lead certain parents to select particular institutions of learning.

No doubt the Head Master of the school referred to by the writer of this article deserves credit for his earnest endeavors to provide children of Catholic parents with the religious training they sorely need. We may even grant that such well-minded trainers of youth are sporadically found in other non-Catholic colleges. But the very fact that their efforts to secure a religious basis for the training of the student under their care are abortive makes the guilt of the respective parents more serious. We are especially impressed by the following passage: "St. Thomas of Aquin with but one hour a week at his disposal in which to instruct a class that is largely absentee would fare rather hardly against three or four suave lay instructors whose well-bred asides and smiling innuendoes in twelve times as many classes with perfect attendance makes high festival of exploding the professional Catholicism of the man with the reversed collar."

No doubt most of those interested in the extension of Catholic educational work could cite instances to illustrate this comment. The present writer can readily recall two: Some ten years ago several members of a Community of teaching Sisters thought it worth while to attend a course at a State normal-training school in Kansas. An instructor who had been called from faraway Oregon gave a summer course which was a medley of biology and nature study. At one of the lessons, in presence of quite a number of the Sisters, this Western pedagogue, instead of discoursing on biological topics and nature study, went out of his way to ridicule the Catholic attitude toward Lourdes and its miracles. No one in the class—not even the non-Catholic members—saw any connection between nature study and Lourdes, and yet the Sisters had to take this all in, as an open discussion of the question was not feasible at the time.

Again, during the summer a few years ago an instructor at another normal school had been invited to address a teachers' gathering in Wisconsin. Instead of delivering a talk on some educational topic, he put his hearers through a kind of intelligence test. He said: "Let all those who have read this book (naming a work which was then presented ultra-radical in its views) hold up their hands." The insinuation, of course, was that all who had not chosen to read, and perhaps, to indorse, the views of the book in question were retrogrades and not up to the mark in modern education. Here, too, unfortunately, on account of circumstances a well-deserved rebuke could not be given.

When, then, will some Catholic parents learn of the danger?

St. Louis.

ALBERT MUNTSCHE, S.J.